

A
Catechisme , or
Institution of Christi-
an Religion , to be lear-
ned of all youth, next after
the little Catechisme
appoynted in the booke
of Common
Prayer.



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1 6 3 3.

Thomas Worslow
Esq. Brook



Samuel

To
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To the most reuerend Fathers in God,
my Lords, Mathew Archbishop of Can-
terbury, Edmond Archbishop of Yorke,
Edwin Bishop of London, and the rest
of the Bishops of England.

IT is not vnknowne vnto your wisedoms, that
the diuersity of Catechismes, in shortnesse or
length, either for the first entring of Children,
or for the more full instruction of youth, in the
principles and summe of Christian Religion, are
as well allowed by the iudgements of diuers
godly & learned men, as also practised of many
Christian Churches in sundry Countries wel re-
formed, not without good reason, grounded vp-
on the diuersities of ages, and capacity of wits.
Therefore vpon the sayd considerations, haue
applied my selfe in this Catechisme, being of a
middle sort, both to further the profit, and to sa-
tisfie the mindes of such as may iudge the little
Catechisme as written for very yong Children,
not fully enough to serue for their instruction:
and on the other part, may thinke the larger Ca-
techisme to be too long and tedious, either for
their capacity, or leysure. For their vse (I say) and
contentation, I haue here abridged the largest
Catechisme, in such sort (I trust) as it may seeme
either much defectiue in any necessary points of
Christian Religion, neither very superfluous in
any vnecessary circumstances and amplifica-
tions, neither in consequence of matter greatly
varuing from good order, that as the least Ca-
techisme is most meete for the first entring of
Children or others, though of more age, yet not
of the greatest capacity, so might this of the

The Epistle.

middle sort serve for such, as having somewhat profited, were yet desirous of further instruction, and lastly, such as not contented to know the chiefe poynts of Christian Religion, briefly set forth, were desirous to see and understand the reasons and proofes of the same, may find in the largest Catechisme, wherewith to content and satisfie their minds, so that none should lacke instructions of Godlinesse meete for them, of what age or capacity soever they were, the which three Catechismes being purely translated into the Latine tongue, may not onely serve young beginners, or more forward Schollers in the Grammar Schoole, to the same uses, and to the learning of true Religion, and the right use of the Latine speech with one labour, but the last also might seeme not unprofitable unto many Ecclesiasticall Ministers for divers good purposes. Might it therefore please your good L. in respect of the former, and other good considerations which may unto your wisdom better appear to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leave, I commend you unto the grace of Almighty God, who have the same alwaies in his blessed keeping.

November, 1572.

Your good Lordships
command. A. N.

Christian Religion. Gods word. Testament.

Master. Tell me my Child, of
what Religion thou art?

Sch. Of the same Reli-
gion, which our Saviour Acts 11. d 26.
taught, whereof I am
tailed and doe trust that indeede I am a
Christian.

M. What is the Christian Religion? Mat. 4. b. 10.

Sch. Christian Religion, is the true John 4. c. 24.
worshipping of God, and keeping his
commandements.

M. Of whom or where is it to be learned?

Sch. Out of the word of God, which
is written in the booke of the olde and
new Testament. Iohn 5. d. 39.
Acts 17. c. 11.
2. Tim. 3. d 15.
16, 17.

M. Why is Gods word named the Testament?

Sch. Because Gods will, what hee
would haue vs to doe, or feie, is there
perfectly and vncchangeably contained
from the which we ought not to sweue
on any side. Gal. 3. 15. 17.
Iohn 4. c. 25.
Gal. 1. a 8, 9.
Deut. 4. a 3.
Esay. 3. d 11.

M. By what meanes shall wee come to the
knowledge of Gods will written in his word?

Sch. By diligent reading and study-
ing of the same, or by hearing it read,
and truly taught. Iohn 5. b 39.
Acts 17. c 11.

M. Is that sufficient?

Sch. Because no man can by his own
wit or diligence attaine to the know-
ledge 1. Cor. 2. d 14
and 3. b 7.

The Law and the Gospell. Religion.

Psal. 119. c. 33. ledge of Gods Wisedome in his word
34-35. containd, we must with conditionall and
Iohn 16. b. 13. fervent prayer craue of God, that it
would please him by his holy Spirit, to
endue our hearts with understanding,
and belasse of his holy word, and with
earnest desire to obey his will therein
declared.

M. Which be the chiefest parts of the word
of God?

Iohn 1. b. 17.

Luk. 16. d. 16.

Act. 13. f. 39.

Ro. 6. c. 14. 15.

Mat. 22. d. 37.

38, 39, 40.

Luke 10. c. 27.

28.

Rom. 10. a. 5

Gal. 3. b. 10.

Mat. 1. b. 15.

Luk. 5. f. 32.

Iohn 1. b. 17.

Act. 2. f. 38. 39.

& 13. f. 38, 39.

Rom. 1. c. 5

16. & 8. b. 14.

25.

Sch. The Law and the Gospell.

M. How be these to be knowne, the one from
the other?

S. The Law teacheth vs our duty to-
wards God and our neighbours, & char-
geth vs strictly to doe the same: promi-
sing everlasting life to such as do fulfill
the Law, and threating eternall dam-
nation to such as doe breake the same.

M. What doth the Gospell?

Sch. It promiseth that God, through
faith in Christ, will be mercifull to for-
give the offenders of the Law such as be
sorry therfore, and purpose to amend.

M. How many parts be there of true Religion?

Sch. There be two principall part
of Religion likewise, as of the word of
God, out of the which, as it were the
spring-head, Religion doth flow.

Parts of Religion. Two Tables of the Law.

3

M. Which be they?

Sch. Obedience, which the Law commandeth; and faith, or belæse, which the Gospell requireth.

Ioh. 14. b. 15.
c. 21. 23. 24.
Rom. 10. a. 5. 6.
b. 8.

M. For more plainenesse, I would haue thee to make more parts of Religion.

Mar. 1. b. 15.
Rom. 1. a. 5.
b. 16.

Sch. I may (I thinke) conueniently reckon these foure, as chiefe parts of true Religion: Obedience, Faith, Prayer, and the Sacraments.

Ioh. 14. b. 15.
c. 21. 23. 24.
Mat. 16. d. 16.
Act. 2. c. 21.

M. Well then, I will enquire of those foure in order as you haue rehearsed them. And for that true obedience, which is the first part, it is to be tryed by the rule of Gods Law: I thinke it necessary in the beginning, to know what thou thinkest of Gods Law?

Rom. 19. c. 12.
13.
Ioh. 14. b. 15.
c. 21. 23. 24.
Gal. 3. b. 10.
Exo. 34. d. 28.

Sch. I thinke the Law of God is written in two Tables, to be the most perfect rule of righteousness, commanding all good things that are to be done, and forbidding the contrary.

29.
Psal. 19. b. 6. 7.
8. 9. 10.
Exod. 20.
Deu. 5.
Esa 30. d. 21.
Mat. 22. b. 36.
37.

M. Whereof treateth the first Table?

Sch. Of godlinesse, or of our duty towards God: and it containeth the foure first Commandments.

M. The second, whereof treateth it?

S. Of Charity, or Loue among men, and for our duty one towards another which table containeth sixe Commandments,

The first Commandement, Idolatry defined.

Mat. 19. c. 18.

19. & 22. d. 39.

40.

Exo. 34. d. 28.

Deu. 4. b. 13.

dements, and so in the whole, the Law
containeth ten Commandements, and
therefore also is called the ten Com-
mandements.

M. Rehearse the first Commandement of the
first table.

Exod. 20. a. 1.

2. 3.

Deu. 5. a. 5, 6, 7.

Sch. God spake thus: Heare O Israel,
I am the Lord thy God, which haue
brought thee out of the land of Egypt
out of the house of Bondsge. Thou shalt
haue no other Gods before me.

M. Why doth he in the beginning tell vs that
he is the Lord our God?

Deu. 10. b. 12.

13.

Sch. In those words his infinite Ma-
jestie, power, and goodnes, are expessed,
whereby wee are most strictly charged
with obedience, vlesse we will be both
rebels against him, that is most mighty,
and vnthankfull towards him that is
most good and gracious.

M. What meaneth it that hee chargeth vs to
haue none other Gods before him?

Sch. He forbiddeth and condemneth
all Idolatry.

M. VVhat is Idolatry?

Psa. 115. b. 8. 9.

Mat. 4. b. 10.

S. To reuerence with godly worship
any Creatures, or to put our trust or
comfort in them as Gods: which to doe
were

Against Idolatry, and Idolaters.

were most abominable. For we ought to give all godly honour onely to his Majestie, the greatest loue to his goodnesse; to flæ to him, and to craue his helpe in all feares and dangers, and with thankfulnesse to acknowledge, that we owe our selues, and all things that we haue, vnto this goodnesse.

Deu. 10. b. 12.
13. d. 20. 21.
Mat. 22. d. 37.
Psal. 50. c. 14.
15. d. 23.
Psa. 79. d. 13. &
95. a. 6. 7. and
1 Co. 2. 1. 23.
Iohn 3. d. 17.
1 Cor. 4. b. 7.
1 Sam. 1. c. 17.

M. VVhat meane those last words, before me or in my sight?

S. That there is nothing so secret, that can be hid from him: and that therefore not onely with open life and outward shew, but also with the inward and pure godlinesse of the heart, we ought to honour him, and none but him onely.

Psal. 7. b. 9. and
33. c. 14.
Esa. 19. c. 13.
Mat. 5. a. 8. &
15. a. 8.

M. Make mee a brieft rehearfall of such as thou doest thinke chiefly to breake this Commandement.

Sch. All Idolaters (as I haue said) all Souldiers, Coniurers, Sorcerers, Witches, Charmers, and all that seeke vnto them, all false Prophets that doe teach lyes, all that abuse the word of God, or do not give the chiefe credit vnto it, neither be guided by it but doe follow their owne fantasies, all that feare, loue,

Leui. 18. c. 31.
Esa. 8. c. 19. &
4 c. d. 9.
Deut. 18. c. 19.
20.
Mat. 15. a. 2. 3.
5. 6. 9.

The second Commandement expounded.

loue, or esteeme any Creatures aboue
G D D, or equall with him: all these,
and such like, doe breake the first Com-
mandement of God.

M. Rehearse now the second Cōmandement.

Exo. 20. 2. 4 d.

23.

Leu. 26. 2. 1.

Deu. 4. c. 15.

16, 17, 18. 10.

Esa. 40. d. 18.

& 44. b. 9. & c.

Sch. Thou shalt not make to thy
selfe any grauen Image, nor the likenesse
of any thing that is in Heauen aboue, or
in the earth beneath, or in the waters
vnder the Earth: thou shalt not bow
downe to them, nor worshippe them:
For I the Lord thy God, am a jealous
God, and visite the sinnes of the fathers
vpon the children, vnto the third and
fourth generation of them that hate me;
and shew mercy vnto thousands in them
that loue me, and keepe my Comman-
dements.

M. It doth seeme that this Law doth con-
demne the art of Painting and Grauing; so that
it is not lawfull to haue any Image at all.

Mat. 22. c. 20.

21. d. 36. 37.

Sch. Not so: For in this first Table,
he speaketh not of any artificiall thing,
ciuilly to be vsed, but onely treateth of
things which doe appertayne to the
worshipping of God.

M. What is then the meaning of this Com-
mandement?

S. In this second Commandement
God

Images are not to be worshipped.

God first forbiddeth vs to make any Images to expresse or counterfeite him, or to seeke him, or to worship him in Images. And secondly, he chargeth vs, not to worship the images themselves, or to abuse them in any wise by Idolatrie or superstition: but that wee worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, and not otherwise after our owne fantasies.

M. Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likeness or agreeing betwene God, who is a spirit, eternal, infinite, unmeasurable, incomprehensible, and a bodily, fraile, dead, and vaine shape or image.

M. What manner of worshipping is it which is here condemned?

Sch. When we intend to pray, turne our selues to Images, fall downe and kneele before them, with uncovering our heads, or other signes, doe shew any honour vnto them, as if God were presented vnto vs by them.

M. Rehearse the addition in the end of the Law.

Sch.

Esa. 40. c. 18.
&c.

Deu. 5. a. 8. 9.

Psal. 97. b. 7.

Esa. 44. c. 17.

Psal. 113. a. 5.

4. 5. & 115. a.

3. 4.

Esa. 40. c. 18.

&c.

Ioh. 4. c. 24.

Rom. 1. c. 12.

23, &c.

Leui. 26. a. 1.

Deu. 4. c. 19.

and 5. b. 9.

Psal. 97. b. 7.

& 115. b. 8.

Esa. 44. c. 17.

Act. 7. f. 41.

Idolatrie forbidden, and punished.

Exod. 20. 1 15.
Deut. 5. b 6. &
6. c 5.
Psal. 78. 58.

Sch. For (saith he) I the Lord thy God am a jealous God, and visit the finnes of the fathers upon the children, unto the third and fourth generation of them that hate me.

M. Wherefore saith God these words?

Deut. 10. b
12, 13.
3. Reg. 18. f 39.
Malab 3. 6.
1. Tim. 6. c 15.
16.
Exo. 24. b 14.
Elay 41. b 8.
Exod. 34. b 7.
Esa. 14. c 20 21.

Sc First, in naming himselfe our Lord and our God, hee chargeth vs to obey him in all things, both in respect of his authority, and of his goodnesse, as was afoze noted. And by the word Jealous, he declareth that hee can abide no partner or equall to be worshipped with him.

M. What more is said to forbid Idolatry?

Sch. To restraine vs from offending of him by Idolatry, which hee so extremely hateth, he threatneth that he will take vengeance, not onely of them that shall offend, but also of their Children and posterity.

M. Proceed thou in the next.

Sch. As God by great threatnings feareth vs from disobeying of his mercy & goodnes, so he allures vs to obey him; promising that he will shew great mercifulnesse, both towards all those that loue him, and also towards thousands of their

Deut 5. b. 10.
Exod. 34. b 6. 7.

their posterity.

M. Where afore speaking of revenging, he nameth but thereof foure generations at the most: why doth hee here, speaking of Mercy, name thousands?

Sch. To shew that hee is much moze inclined to mercifulnesse and goodnesse, then to severitie and sharpnesse.

Psal. 30. a 5. & 103. b 8, and 145. b 8. Esay 34. b 7, 8, 10.

M. Rehearse now the third commandement.
Sch. Thou shalt not take the Name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

Exod. 10. b 7. Lcu. 19. b 12.

M. Tell mee what is it to take the name of God in vaine?

Sch. To abuse it in blasphemie, soz, cerie, or witchcraft, in cursing, or swearing, or with swearing rashly, unadvisedly, or without necessitie: or with once naming it without a waighty cause, and great reuerence.

Esay 8. c 19. & 52. b 5. Acts 19. c 13. 1. Tim. 1. b 10. Mat. 5. f 33, 34. Psal. 113. a 1. 2.

M. Is there any lawfull using of the name of God in swearing?

Sch. Yea sozsooth, when an oath is taken soz a iust cause, either to affirme a trueth, especially if y Magistrate require or command it; or if any other matter of great impoztance, wherin we are either to maintaine unviolat the honour of

Exod. 22. b 11. Iosu. 2. b 12. Psal. 15. b 5. & 63. b 12. 2. Cor. 1. d 13. Gal. 1. d 20. Heb. 6. d 16.

God,

God, and to set forth his glory, or pre-
serue mutuall agreement and charitie
among men. In those cases wee may
take an oath, vsing therein within great
reuerence, the fearefull and glorious
name of our God onely, and of none o-
ther creature.

M. What followeth next?

Sch. For the Lord will not hold him
guiltlesse, that taketh his name in vaine.

M. Why doth hee here particularly threaten
them that abuse his name?

Sch. His meaning was, to shew how
highly hee esteemeth the glory of his
name, to the end, that seeing punishment
ready for vs, wee should so much the
more heedfully beware of abusing it.

M. May we not then sweare by the name of
Saints, or by the names of other men?

Sch. No, For to sweare, is nothing
else but to call on him by whom wee
sweare to be a witness that we sweare
true: and to be a revenger of our lying, if
we sweare false. Which hono^r of know-
ing and punishing of all euill, being due
to Gods wisedome and maiestie only, to
giue to any other person or creatures,
were a most haynous sinne.

M. Re-

Exo. 22. b. 7.

Leu. 19. b. 12.

Leui. 19. c. 12.

Leu. 20. b. 9.

14.

Exo. 22. b. 11.

Gal. 63. b. 12.

Leu. 6. d. 16.

Deu. 6. b. 13.

2. 10. d. 20.

Isa. 23. b. 7.

Isa. 35. c. 16.

M. Reliearse the next Commandement.

S. The fourth Commandement, which is the last of the first table, is this: Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast to doe: But the seauenth day is the Sabbath of the Lord thy God: In it thou shalt doe no manner of worke, thou and thy sonne & thy daughter, thy man-seruant, thy mayd-seruant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seauenth day: Wherefore the Lord blessed the seauenth day, and hallowed it.

Ex. 16.c. 23. &
20.b. 8. 9. 10.
11. & 31.c. 13.
Leu. 23.a. 3.
De. 5.c. 12. 13.
14 15.
Eze. 20.b. 12.
Gen. 2.a. 1. 2. 3.
Heb. 4.a. 3.c.
6. 10.

M. What meaneth this word, Sabbath?

Sch. Sabbath by interpretation, signifieth rest. And that day (for that it is appointed onely for the worshipping of God) the Godly must lay aside all worldly businesse, that they may the more diligently intend to religion and godlinesse.

Exo. 16.d. 23.
Leu. 16.c. 31.
Act. 27.c. 21.
Luc. 13.c. 56.
Eze. 46.a. 3.
Mar. 6.a. 2.

M. Why hath God set herein before vs an example of himselfe for vs to follow?

Sch. Because notable and noble examples doe more thoroughly stirre vp, and shew

Tob. 2.b. 12.
Ioh. 13.b. 13. 15.
1. Cor. 4.d. 15.
16. & 11.a. 1.

Eph. 5. a. 1.
1 Pet. 2. d. 21.
1. 42.

Sharpen mens mindes. For Seruants
do willingly follow their Maisters, and
Childzen their Parents. And nothing
is moze to bee desired of men, then to
frame themselves to the example and
following of God.

M. After what manner is the Sabbath to be
kept holy?

Marke 6. a. 2.
Luc. 4. c. 16.
Act. 13. d. 27.
Mat. 10. d. 32.
Psal. 95. a. 2.
Esa. 50. c. 7.
Mat. 21. a. 13.
Eph. 3. d. 21.
1 Cor. 11. d. 18.
& 14. c. 26.

Sch. The people must assemble toge-
ther, to heare the doctrine of Christ, to
yeld confession of their faith, to make
publike Prayers to God, to keepe the
memozy of Gods workes, and to render
thanks vnto him for his benefitts, and to
celebrate the holy Sacraments which
he hath left vs.

M. Is there no more required of vs for the
keeping holy of the Sabbath day?

Sch. This is the outward rest and
keeping holy of the Sabbath day, besides
the which, there is a spirituall rest and
sanctifying it.

M. What is that?

Esa. 1. c. 14. 15.
& 54. d. 13.
Heb. 4. c. 9-10.

S. That is, when resting from world-
ly businesse, and from our owne workes
and studies, we yeld our selues wholly
to Gods gouernance, that hee may doe
his workes in vs; and when (as the scrip-
ture

Of Sanctifying the Sabbath.

tures tearmeth it) we crucifie our flesh,
we bide the froward desires and moti-
ons of our heart, restraining our owne
nature, that wee may obey the will of
God, for thus doing, our Sabbath day
here upon earth, shall most aptly ex-
presse a figure and likenesse of the eter-
nall and holy rest, which we shall for e-
uer enjoy in heaven.

Gal. 5. d. 14.
Col. 3. a. 5.

M. Shall it bee enough to have done these
things every seventh day?

Sch. These things indeed euery man
pynately ought to record and think vpon
on euery day: But for our negligence
and weaknesse sake, one certaine speci-
all day is by publique order appointed
for this matter.

Psal. 1. a. 2. and
84. a. 4.
Luke 18 a. 1.
Eph. 5. c. 19. 20

M. Hitherto thou hast rehearsed me the lawes
of the first Table, wherein the true worshiping of
God, which is the fountain of all good things, is
briefly comprehended, & all euill things to God-
ward be forbidden. Now herefore I would have
thee tell mee what bee the duties of our charity
and love towards men; which duties doe spring,
and are drawne out of the same fountaine, and
which are contained in the second Table.

Sch. The second Table beginneth
thus: Honor thy Father, and thy Mother
that thy dayes may bee long in the land

Exo. 20. b. 12.
Deut. 5. b. 16.
Mat 15. a. 4.

B

which

M. What which the Lord thy God giveth thee?
meaneth here

this word, honor. Sch. The honoz of Parents cōtaineth
 loue, feare, and reuerence; and consisteth
 in obeying them, in seruing, helping, and
 defending them, and also in finding and
 relieuing them, if euer they be in need.

M. Doth the Law extend only to Parents by
 nature?

Deut. 17. b. 9.
 10.

Rom. 13. a. 1.

Luke 10. c. 16.

Leu. 19. c. 3

1. Tim. 5. a. 1.

Pro. 5. c. 23.

Sch. Al that be in authority oz worzthy
 of reuerence, are meant by the name of
 Parents; as Princes, Magistrates, Bi-
 nisters of the Church, Schoolemasters,
 learned men, wise men, aged men, men
 of worzship, and such like.

M. Why are Princes, Magistrates, and other
 superiours called by the name of Parents?

Rom. 13. a. 4.

Heb. 13. c. 17.

Sch. To teach vs that they are giuen
 vs of God, both for our own and the pub-
 like benefit, and so by the name of Pa-
 rents, giuen to Princes, Magistrates,
 and other superiours, we are charged not
 onely to obey them, but also to honour
 and loue them.

M. What followeth?

Exod 20. b. 12.

Leu 5. b. 16.

Eph. 9. 1. 2 3

Sch. That God will blesse them, who
 be obedient, and giue due honoz to their
 Parents, Princes, Magistrates, and o-
 ther superiours, with long and happy life.

And

The sixt Commandement.

And on the contrary part, it followeth, that all such as do disobey or dishonour their Parents, Princes, Magistrates, or superiours, shall come to a sudden, speedy, and shamefull death, or else shall lead a life moze wretched and vile then any death: and finally, for their disobedience and wickednesse, shall suffer everlasting punishment in hell.

M. Rehearse the sixt Commandement.

Sch. Thou shalt not kill.

M. Shall we sufficiently fulfill this law if wee keep our hands cleane from slaughter & blood?

Sch. All things tending towards blood-shedding, are also forbidden, as mockes, reproches, quarrellings, fightings, and such like.

M. What more?

Sch. God made this law not only for our outward works, but also and chiefly for the affections of the heart: for anger and hatred, and every desire to kill, to revenge or to hurt, is before God adiudged manslaughter. Therefore these also God by his Law forbiddeth vs.

M. Shall wee then fully satisfie the Law, if wee hate no man?

Sch. God in condemning hatred, requi-

Exo. 20. b 13.

Deu 5. c 17. &

Mat. 7. c 21. &

19. c 18.

Iac. 2. b 11.

Mat. 5. d 21.

22, 23, 24.

Rom. 3. c 13.

14, 15.

Gal. 5. d 20. 21.

Iac. 3. c 14. d 16.

Mat. 5. d 22.

Gal. 3. c 20. 21.

1. Ioh. 2. b 9.

10 11.

Luke 6. d. 27.

28.

The seventh and eight Commandements.

Rom. 12. c 14.
d 17. 19. 20.

reth loue towards al men, euen our enemies, yea so far as to wish health, safety and all good things to them that wish vs euill, and doe beare vs a hatefull and cruell mind, and as much as in vs lyeth to doe them good, and to pray for them.

Ex. 20. b. 14.
Deut. 5. c 18.
Mat. 19. c 18.
Pro. 6. d 24, 25
Mat. 5. d 27.

M. What is the seventh Commandement?

Sch. Thou shalt not commit adultery.

M. What doest thou thinke to bee contained therein?

28, 29.
Rom. 13. d 13
1. Cor. 6. b 9.
20 c 15, 16,
18, 19.
1. Thel. 4. a 3,
4, 5, 7. & 5. d 22
Ezec. g 49.
56.
Ecc. e. 33. c 26.
1. Cor. 3. d 16.
17. & 6. c 15.
16.

Sch. By this Commandement is forbidden al kind of filthy lusts, al vnchastnesse of speech, all wantonnesse of countenance and gesture, and all outward shew of vnchastitie whatsoeuer it bee. Solenesse likewise, excesse of Meate, Drinke, Apparell, wanton playes & pastimes, & whatsoeuer else may occasion any vncleannes either of body or mind, are forbidden by this commandement. for by this commandement we are charged to keepe our minds also cleane from vnchast thoughts and desires, because as well our soules, as our bodies, are the Temples of the holy Ghost.

M. Goe on to the rest.

Exo. 20. b 15.
Mat. 19. c 18.

Sch. The eight Commandement,
Thou shalt not steale.

M. What

The eight and ninth Commandement.

M. What is forbidden by this Commandement?

Sch. Not only those thefts which are punished by Mans law, are forbidden: but also we are charged that we deceive no man in buying and selling by untrue and vneuen Measures or Weights, or with deceitfull or naughty wares, or by peruerting of Judgment with bribes or gifts, or by any deceitfull meanes. Further, all withholding of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to relieue the poore, to succour widdowes, fatherlesse childzen, and strangers, to leaue the ignozant vntaught, the simple vncounfelled, the wandring and erring vndirected, the sorrowfull vncomforted, and such like are by this Law condemned.

Pro. 11. a. 1. &
20 b. 10 c. 33.
1. The. 4 b. 6.
Tim. 2. c. 20.
Psal. 62. b. 10.
Pro. 17. d. 13.
Esa. 5. d. 23.
Ezec. 22. d. 13.
Mal. 3. b. 5.
1. Tim. 5. c. 18.
Pro. 14. d. 20.
21. c. 3 1.
Iac. 2 a. 3 9. &
5. d. 19. 20.
Leu. 19. b. 6. 10
& 23. d. 22.
Deut. 22. a. 12.
2, 3, 4. & 24.
c. 15 16 17 &
27. c. 17, 18, 19

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose & desire to make our gain of others losse, is forbidden by this law. For the which is wrong before man to doe, the same is euill before God once to will or desire.

Zac. 8. c. 16 17.
Acts 20 g. 33.

M. What is the ninth Commandement?

Sch. Thou shalt beare no false witness against thy Neighbour.

Exo. 20 c. 15.
Deu. 5. c. 20.
Mat. 19. c. 18.

The tenth and last Commandement.

M. What is the meaning of this Commandement?

Sch. In this Law we are forbidden not only open & manifest perjury, & breaking of our oath: but also all lying, flanders, backbitings and euill speakings, whereby our Neighbour may lose his good name, and all flattery and dissimbling whereby he may take harme. And that neither our selues at any time speake any false or untrue thing neither by words, writings or silence, allow the same in others, but that we euer loue, follow, maintaine and vphold the truth.

M. Is there yet any more meant by this law?

Sch. God, who knoweth the secrets of our hearts, when hee forbiddeth euill speaking, doeth therewith also forbid wrongfull misgoming, & euill thinking of our Neighbours. Yea, & he chargeth vs, as farre as trueth may suffer, to thinke wel of them: And to our vttermost power to preserve their good name.

M. Now remaineth the last commandement?

Sch. Thou shalt not covet thy neighbours house. Thou shalt not covet thy neighbours Wife, nor his Servant, nor his Maide, nor his Oxe, nor his Ass, nor

Psal. 15. 3. 3.
Soph. 3. b. 18.

Mat. 19. c. 18.
Luk. 3. c. 14.
1. Pet. 2. a. 1. 7.
Pro 3. a. 3 and
12. c. 17. 19. and
22. d. 25.
Eccl. 37. c. 15.
2. Cor. 23. c. 18.
Eph. 4. d. 23.

Mat. 7. a. 2.
Rom. 14. a. 4.
1. Cor. 13. b. 5.
5. 7.

Exod. 20. c. 17.
Mich. 2. a. 1. 2.
Rom. 7. b. 7. &
23. d. 4.
1. Cor 4. b. 6.

What purenesse God requireth of us.

nor any thing that is his.

M. What is more commanded here, then was before?

Sch. God hath befoze forbidden euil doings & corrupt affectiōns of the mind; but now he requireth of vs a moze precise purenesse, that we suffer not any desire, be it neuer so light, nor any thought be it neuer so small, in any wise swaying from right, euer to creepe into our hearts: for it is meete, that euen in our very hearts and minds, should shine befoze God, most perfect purenesse & cleanness. For innocency and righteousness as that which is most perfect, can please him, whereof hee hath also set befoze vs this Law as a most perfect Rule.

M. Now thou hast briefly told me the meaning of the ten Commandements, tell me: Can not all these things that thou hast severally and spiritually declared, be in few words gathered as it were into one summe?

Sch. Yes verily, seeing that Christ our heauenly father & Redeemer hath comprehended the whole pith & substance of the Law, in a summe and short abridgment in this manner, saying: Thou shalt love the Lord thy GOD with all thy heart,

B 4

with

Psal. 19. c. 16.

Gal. 5. d. 14.

Ier. 4. b. 13.

Eze. 18. c. 31.

Mat. 5. a. 18.

Rom. 12. a. 2.

Psal. 5. a. 4. 5.

2. Cor. 6. c. 14.

Mar. 22. 13.

Mar. 12. c. 30.

Luk. 10. a. 17.

The love of God and our Neighbour.

with all thy soule, with all thy mind,
and with all thy strength. And this is
the greatest Commandement in the
Lavy. And the second is like to this:
Thou shalt love thy Neighbour as thy
selfe; for in these two Commande-
ments, are contained the vvhole Law,
and the Prophets.

M. What manner of love of God, doest thou
take here to be required?

Sch. Such as is meet for God: that is,
Deut. 5. 10. c. that we acknowledge him both for our
12, 17, 20. most mighty Lord, and our most loving
Psal. 25. a. 1. & Father, & most merciful Saviour: where
31. a. 1. & 96. b. fore to his loue is to be adjoynded, both
7, 8, 9. and 118. reuerence to his Majesty, and obedience
b. 8. to his will, and affiance in his goodnes.

M. What is meant by, All thy heart, All thy
soule, and all thy strength?

Sch. Such seruency, & such unfained-
Deut. 6. c. 17. nesse of loue, that there be no roome for
18. & 30. b. 6. any thoughts, for any desires, for any
Iosu. 23. c. 11. meanings or doings that disagree from
Iohn 14. b. 15. the loue of God: for euery godly man lo-
c. 21. 23, 24. & ueth God, not only more dearly then al
15. b. 10. his, but also more dearly then himselfe.
Math. 10. d. 27. 8.

M. Now, vvhhat sayest thou of the love of
Luk 14. f. 26. 1 our Neighbour.

Sch.

Sch. Christs will was , that there should bee most strict bonds of loue amongst his Christians. And as we be by nature most inclined to the loue of our selues, so can there not bee deuised a plainer, noz shorzer, noz more pithy noz more indifferent a rule of brotherly loue then that which the Lord hath gathered out of our own nature, and set befoze vs : that is, that euery man should beare to his Neighbour the same good will that he beareth to himselfe. Whereof it followeth that we should not do any thing to our Neighbour, noz say, noz thinke any thing of him, which wee would not haue others to doe to our selues, or to say, or to thinke of our selues.

John 13.d.
34.41.1
1. Cor. 13. b. 4
5 &c.
Ephes. 5. a 2. d
9.
Phil. 1 a. 2. 3.
1 Thel. 4. b.
9 10.
Mat 7. b. 12.
& 22. d. 39.
Luke 6. d. 13.
Rom 13. b. c. 8.
9, 10.
1. Cor. 13. b. 5.
6, &c.

M. How faire extendeth the name of Neighbour?

Sch. The name of neighbor, containeth not only those that dwell nere vs, or be of our kin, & alliance, or friends, or such as be knit to vs in a ciuill bond of loue; but also those whom wee know not, yea and our enemies.

Marke 5. g. 43
14.
Luke 10. f. 33.
36. 37
1. Thel. 4 b 9.
10.

M. Seeing then the Law doth shew a perfect maner of worshipping God aright, and of neighborly loue, ought we not to liue wholly according to the rule thereof?

Sch.

No justification by the Law.

Deut. 8. 1. and
11. d 22, 3, &
30. c 16, 15, 17.
Mat. 19. c 17.
Iohn 1. g 30.

Sch. Yea certainly, & so much that God promiseth life to them that liue according to the rule of the Law: and on the other side, thzeatneth death to them that bzeake his Lawes as afozesaid.

M. Doeſt thou then thinke them to bee justified, that doe in all things the Law of God?

Rom. 10. a 5.

Gen. 6. b 5. &
1. d 28.

Pro. 20. b 9.

Rom. 7. c 14 15
Gal. 5. d 19.

Pro. 20. b 9.

Deut. 27. d 26.

Gal. 3. b 10.

Iac. 2. c 10. 11.

Sch. Yea surely, if any were able to perfozme it, they should be justified by the Law: but we are all by original corruption of our nature, of such blindnesse, wickednesse, & frowardnesse that we can neither vnderstand, nor are able or willing to doe our duty required by the law: And though there bee some one sound, that perfozmeth some one or two outward points of the Law, yet doth he offend in diuers other: And the heart of man is euer swaruing from the inward justice and innocency required in the Law. Wherefoze none can be justified by the Law before God; for he pronounceth them all to be accursed and abhominable that doe not fulfill all things that are contained in the Law.

M. Doth then the Law set all men in this remedilesse estate?

Sch.

Divers vses of the Law.

Sch. The vnbelæuing and the vngodly, the law doth both set, and leaue in such case as I haue spoken, who as they are not able to fulfill the least jot of the law, so haue they no affiance at all in Gods mercy thzough Christ. But among the godly, the law hath other bles.

Deu. 27. d 26.
Ro. 3. b. 7. d. 8.
& 8. b 7, 8.
Eph. 5. b 5, 6.
Iac. 2. b, 10.

M. What vses?

Sch. First, the Law setting a perfect rule of righteousness befoze our eyes, stirreth vp our diligence to direct our liues thereafter.

Deu. 6 b 6, 7.
Iosu. 1. b 7, 8.
Psal. 1. a 2. and
119. the whole

M. What more?

Sch. Secondly, when wee perceiue that the Law requireth things farre aboue mans power, and do find our selues too weake for so great a burthen, the Law doeth raise vs vp to craue strength at the Lords hand.

Rom. 3. 6. 19.
& 7. c. 14 15.
2. Cor. 3. b 5.
Psal. 119. a 5.
12, 27, 28. b.
33. 34. & c.

M. Proceed.

Sch. Further, when wee behold in the Law, as it were in a glasse the spots and vncleannes of our selues it brydleth vs that wee trust not in our owne innocencie and stayeth vs for being pzoud in the sight of God.

Rom. 3. b. 10.
11, 12, c 19, 20
& 7. b. 7.

M. Say on.

Sch.

Pro. 26. b. 9. 2. Sch. When we find in our consciences, that we be guilty of sin, which is the breach of Gods Law, & know also that by sinne wee doe deserue the curse and most heauy wozath of God, and that the reward of sinne, is not only all woꝛldly misery, booyldiseases, and death, but also eternal damnation, and death euerlasting : the Law shewing vs to be in this most damnable estate, striketh our hearts with feare, and with whollsome sorow, and driueth vs to repentance, and to seeke pardon of our sins, righteousness, and life euerlasting (which we cannot haue by the Law) by and through Chzist our Sauour only.

M. Then so farre as I perceiue, thou sayest that the Law is as it were a certaine Schoole-master to Chzist, to lead us the right way to him by knowing of our selues, and by repentance and faith.

Sch. Yea forsooth, & withall, it right well appeareth, that the Law is not giuen in vaine, though men be far vnable to doe their duty required in the Law.

M. Thou saiest true. Now my deare child sith thou hast so much as it may be in a short abridgement, largely answered this matthe of the law & obedience, good order requireth that we speak next of

Our beliefe or common Creed.

of the Gospel, which containeth the promises of mercy through Christ, to them that have broken Gods Law, and be sorry therefore; to the which Gospel, faith hath especially respect. For this was the second point in our division, and this also the very orderly course of those matters that we have treated of, hath as it were, by the hand brought us unto. Tell me therefore what is the summe of the Gospell, and of our faith.

Sc. Euen the same wherein the chiefe Articles of the Christian faith haue bin in old time briefly knit vp and contained, and which is commonly called the Creed, that is our beliefe.

M. Rehearse thy Beliefe

Sc. I beleeve in God the Father Almighty, maker of heaven and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary: suffered under Ponce Pilate, was crucified dead and buried. He descended into hell. The third day hee rose againe from the dead. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to Iudge the quicke and the dead. I beleeve in the holy Ghost. The holy Catholike Church. The Communion of Saints

Parts of the Creed. Faith.

Saints. The forgivenesse of sinnes. The resurrection of the body. And the life everlasting. Amen.

M. Into how many parts doest thou divide this whole confession of faith?

Sch. Into foure principall parts. In the first whereof is treated of God the father, and the creation of al things. In the second, of his Sonne Iesus Christ: which part containeth the whole sum of the Redemption of man. In the third of the holy Ghost. In the fourth, of the Church, and of the benefits of God towards the Church.

M. Go forward then to declare me these foure parts in order: & first in the very beginning of the Creed, what meanest thou by this word believe?

Mat. 10. c 32.

nd 28. d 19.

ohn 1. b 12. 13

om, 1. b. 17.

id 10 b 9.

al. 3. d. 26.

eb. 1. d. 24

Sch. I mean therby that I haue a true & lively faith, that is to say, a Christian mans faith in God the Father, God the Son, and God the holy Ghost: and that I doe confesse this forme of confession, & testifie, and approue the same faith.

M. Tell mee as plainly as thou canst, what that same lively, true, and Christian faith is?

1. b. 10. 13.

om. 8. b. 14. 8.

39-

Sch. Faith is an assured knowledge of the fatherly good will of God towards vs through Christ, and an affiance in the same

The Trinity, God called Father

same goodnesse, as it is witnessed in the Gospel : which faith hath coupled with an endeavour of godly life, that is, to obey the will of God the Father.

M. Then thou hast learned, that no ungodly persons, which either despaire of Gods mercy, or feare his justice, but lead a wicked life careless, can have the true Christian Faith, though they doe rehearse the wordes thereof with their tongue.

Col. 1. 2. 3.
Heb. 10. d. 22.
23. and 11. 2. 1.
Psal. 1. 2. 3.
Mat. 7. c. 17.
18. & 13. c. 23.
Gal. 3. 2. 6.
1. Pet. 1. c. 13.
14. 15.

Sch. So I haue learned indeed.

M. Seing there is but one God, tell me, why in the confession of the Christian faith, thou reheardest three, the Father, the Sonne, and the holy Ghost?

Sch. Those be not the names of sun, dy Gods, but of thre distinct persons in the Godhead. 02 God the Father, God the Sonne, and God the holy Ghost, being thre persons, are one only God, as wee are taught by the holy Scriptures, which we ought readily to belecue, rather then curiously to search the infinite depth of so secret and hidden a mystery.

M. Thou saiest true. Goe forward therefore, why callest thou God, Father?

Sch. first & principally, for that he is the naturall Father of his only son Iesus Christ. Secondly for that he is our Father, both for that he created vs and gaue life vnto vs all, & also for that hee hath

Mat. 3. c. 16. 17.
& 28. d. 19.
1. Ioh. 13. b.
30. and 14. b. 7.
8, 9, 10, 11.
1. Cor. 2. 5. 6.
Psal. 2. b. 7.
Mat. 3. c. 17.
Ioh. 1. b. 14.
Rom. 15. b. 6.
2. Cor. 1. 3.
Gen. 1. d. 27.
Mal. 1. 2. 6. and
2. b. 10.

God Almighty, and why so called.

Ioh 1.b. 12. & hath heauenly begotten vs againe the
 3.a. 3. 5. row the holy Ghost, and by faith in his
 Rom. 1. c. 15. true and naturall Son Iesus Christ, he
 16, 17. hath elected and adopted vs his Chil-
 Gal. 4. a. 5, 6. dren, and through the same Christ hat
 Eph. 1. a. 5, 6. ginen vs his Kingdome, and the inheri-
 Tit 3. b. 7. tance of euerlasting life.
 1. Pet. 1. a. 3. 4
 d. 23.

M. Why dost thou name God Almighty?

Sch. For that he made all things and
 Esa. 40. c. 21, hath all things vnder his power, to or-
 22, & c. der them after his will.
 Mat. 5. g. 45.
 & 10. c. 19.

Eph. 1. b. 1. M. Bee wicked spirits and euill men also sub-
 Heb. 1. a. 2. 3. iect to Gods power?

Sch. Else could wee neuer bee out of
 Iohn 1. b. 10. feare, if they might haue any power o-
 11, 12. uer vs without the will of God. But wee
 Mat 8. d. 31, are vpholden by this comfort, that nei-
 32. ther the deuil, nor wicked men can once
 Luke 22. d. 31. stirre, but at Gods wil or sufferance, and
 32. that wee are so vnder the protection of
 Iohn 10. f. 28. our Almighty Father, a that not so
 29. & 19. b. 20. much as one haire of eur head can fall
 11. to the ground but by his will, who bea-
 Acts 2. d. 23. reth vs so good will.
 24, & 4. f. 27,
 28 & 12. c. 11,
 Luke 12. b. 7. & 21 d. 11.

M. Why is it added that God is the Creator
 of heauen and earth?

Sch. Because the greatnesse, wisdome,
 Psal. 19. a. 1. and goodnes of God, which are of them-
 & 50. b. 6. selues

God created Spirits and all things else.

selues incomprehensible, are to be seene Rom. 1. 19. 20.
in his workes, as it were in a glasse.
For when wee see that same vnmeasur-
able greatnesse of the World, and all
the parts thereof to be so framed, as
they could not possibly in beauty be say-
er nor for profit better: we forthwith
thereby vnderstand the infinite power,
wisdomie, and goodnesse of the worke
man and builder thereof.

M. How doest thou say that G O D created
all things?

Sch. That God the most good & mightie Father, at the beginning and of no-
thing, by the power of his word, that is
of Iesus Christ, his Sonne, framed and
made this whole visible world, and all
things whatsoever they be that are con-
tained therein, and also the vncorpo-
all Spirits, whom we call Angels. Gen. 1. 3. 1. &c.
Psal. 33. b 6. 7.
and 89. b 7.
Acts 14. c 15.
1. Cor. 8. a. 6.
Heb 1. a. 2.
Colos. 1. c 16.

M. But doest thou thinke it goodly to affirme
that God created all spirits, even these wicked
spirits whom we call deuills?

Sch. God did not create them such,
but they by their owne euilnes fell from
their first creation, without hope of re-
conery: and so are they become euill, not
by creation and nature, but by corrup-
tion

Gen 1. d. 1.
Iob 5. f 44.
Iude b. 6.

God createth and governeth all things.
tion of nature.

M. Did God thinke it enoagh to have once created all things, and then to cast away all further care of all things from thenceforth?

Pfal. 73. 3. &

104. b 8. 9, &c.

& 145. c 14, 15.

& 147. a 5. 6. &c.

Col. 1. b 16, 17.

Hab. 1. a 2. 3

Gen. 1. d 26. 29.

Pfal. 8. b 6, 7.

& 104. c 14,

1. 5, &c.

Pro. 1 d 7.

Rom. 1. c 36

Col d 25.

Gen. 1. d 25.

& 7. b c. 8.

10. d 21. 13.

Sch. So, but as God hath created all, so hee vpholdeth and gouerneth all, else would all soone runne to utter ruine.

M. To what end dost thou think that Almighty God hath created and doth governe al things?

Sch. The World it selfe was made for man, and all things that are therein were prouided for the vse and profit of man. And as God hath made all other things for man, so made hee man himselfe for his glozy.

M. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is, that God fashioned the first man of clay, and breathed into him soule & life, and afterwards out of the side of man, being cast in a sleape, he took out woman, and brought her into the world, to joyne her to man, for an helper and companion of his life.

M. Where at this day there is to be seene in both men and women so great corruption, wickednesse, and peruersenesse, did God create them such from the beginning?

Sch.

Man created after Gods Image.

Sch. Nothing lesse. For God being most perfectly good, can make nothing but good. God therefore at the first made man according to his owne Image and likenesse.

Gen. 1. d 26.
27. 31.
Colos. 3. b 10.

M. What was that Image, according to the which thou sayest that man was fashioned?

Sch. It is most absolute righteousness, & most perfect holiness, which most properly belongeth to the very nature of God, the which image was in man, until man by loue of sinne mar'd the same.

Deut. 32. 3. a 4.
Rom 6. c 14.
Colos. 3. b. 10.
1. Iohn 1. b 5 &
2. d 29. & 3. a 3.
Sap. 1. c 13. 14.
&c

M. Tell me how came this to passe?

Sch. The woman deceived by the diuill, perswaded the man to take of the fruit which God had forbidden them, whereby the Image, according to the which they were created, was defaced and both they and their posterity became disobedient to God, froward and vnable to all goodnes, and subject, not only to all worldly miseries, bodily diseases, and temporall death, but also vnto eternall death and euerlasting damnation.

Gen. 3. a 1. 2.
&c.
Sap. 1. c 13. 14.
1. Cor. 2. d. 14.
Rom. 8. b 7, 8.
2. Cor. 3. b 5.
Rom. 9. d 23.
Eph. 5. b 5, 6.

M. But may it not seeme that God did too rigorously punish the tasting of an Apple?

Sch. Let no man extenuate the most heinous offence of man, as a small trespass

The Parents sinne punished in posterity.

Gen. 6 a 3 4.
5. 6. b. 11. d 22

Gen. 1. d. 29.
Psa. 8. b. 4, 5.
6. & c. 8. 104. c.
1. 15.

Gen. 1. d. 26. 27.
Col. 3. b. 10.
Ose. 6. b. 7.

pasle and weigh the deede by the Apple
and by the only eteele of gluttony. For
he with his wife catched & snared with
the guilefull allurements of Satan,
by insouelity reuolted from the truth of
God to a lie: he gaue credite to the false
saggestions of the serpent, wherein he
accuseth God of vntruth, of enay, and
of malicious withdrawing of some good-
nes. Having receiued so many benefits
he became most vnthankfull towards
God the giuer of them: hee the chyld of
the earth, not contented that hee was
made according to the Image of God,
withintollerable ambition and pride,
sought to make himselfe equall with
the maiestie of God: finally he with-
drew himselfe from allegiance to his
Creator, sea, and malepartly shooke of
his yoke. Whence therefore is it to ex-
tenuate the sinne of Adam.

Q. But why should all the posterity for the
Parents fault lose all that felicity, and fall to
all miserie?

A. God indeede Adam with those or-
naments, to haue them, or lesse them to
him & his, that is to all mankind. And it
could not other wise be, but that as of an
euill

euill tree euill fruits doe spring: so that
 Adam, being corrupted with sin, all the
 issue that came of him must also be cor-
 rupted with that originall sinne. How-
 beit wee need not so much to complaine
 vpon our father Adam seeing our soules
 by our many and great sinnes, are most
 deseruedly fallen into al miseries, death
 and damnation: for deliuerie from the
 which, there remaineth no helpe or re-
 medie in our selues, or any other crea-
 ture.

M. What hope or comfort then is left, and
 in whom remaineth it?

Sch. God promised that the seede of
 the woman, which is Iesus Christ the
 son of the Virgin Mary, should bruite
 the head of the Serpent, that is, of the
 diuell who deceiued them, and so should
 deliuer them and their posterity that be-
 leeued the same. And this is it, which
 now followeth in the second part of the
 Creed: I beleeve in Iesus Christ.

M. What signifieth this name Iesus?

Sch. Iesus in our tongue is as much
 to say, as our Saviour. For Iesus Christ
 the Son of God, and the Son of the Vir-
 gin, hath deliuered and saued vs, which

Mat. 7. c. 18.

& 12. c. 33.

Rom. 5. b. 12.

14. 17 & c.

Ose 6. c. b. 7.

Rom. 6. d. 13.

2. Cor. 11. d. 3.

Eph. 5. b. 5 & 6

Gen. 3. c. 14. 15.

Rom. 5. c. 15.

16. 8. c.

Gal. 3. c. 16. 19.

Heb. 2. d. 14.

15, 16.

Mat. 1. d. 22.

Acts 10. f. 38.

Col. 1. c. 13. 14.

H. b. 2. d. 14. 15.

1. Iohn 3. b. 8.

Christ his Kingdome, and Priesthood.

were holden bound with wickednes and
thzall in the foule bondage of the old ser-
pent the Deuill, and were wapped in
the snares of eternall death.

M. Who gave him the name of Iesus?

Sch. The Angell, by the commande-
ment of God himselfe.

M. Now tell mee what meaneth this name
of Christ?

Sch. It is as much to say, as annoin-
ted; whereby is meant, that hee by the
Holy Ghost is annointed the Soueraign
King, Priest and Prophet.

M. Is Christs Kingdome, a worldly Kingdome?

Sch. No, but a spirituall and eternall
Kingdome, that is gouerned and ordered
by the word and Spirit of God, which
bzing with them righteousness and life.

M. What fruit take we of this Kingdome?

Sch. It furnisheth vs with strength
and spirituall armour, to vanquish the
flesh, the world, sinne, and the Deuill, the
outragious deadly enemies of our soules
and to liue vertuously and holily.

M. What manner of Priest is Christ?

Sch. The greatest, & an everlasting
Priest, which only is able to appeare be-
foze God, only able to make the sacrifice
that God wil allow and accept, and only
able

Mat. 1. d 21.

Luke 1. c 31.

&c. 2. e 11.

Psal. 2. 2 6.

Esay 61. a 1.

Dan. 9. d 24. 25.

Luke 4. c 18.

Acts 4. c 27.

Acts 10. f 38.

Heb. 1. c 9.

Luke 1. c 32. 33

Iohn 2. 8. f 16.

Col. 1. c 13. 14.

2. Tim. 4. a. 1.

Rom. 13. d 13.

&c. & 16. c 20.

2. Cor. 10. a 45.

Eph. 6. b 10.

17. &c.

Psal. 10. d 45.

Heb. 4. d 14. 15.

&c. & 5. b 6. 7.

& 7. a 2. 3. b

11. 1. &c. & 9.

d 13. 14.

and able to appease the wrath of God.

M. To what commodity of ours doth he thus?

Sch. For vs he craueth and prayeth peace and pardon of God: for vs he appeaseth the wrath of God, and vs he reconcileth to his Father: For Christ alone is our Mediator, by whom we are made at one with God. Yea, it maketh vs as it were fellow Priests with him in his Priesthood, giuing vs also an entry to his Father, that we may with assurance come into his presence, and be bold by him to offer vs and all ours, to God the Father in sacrifice.

Iohn 14.d 27.
Acts 10 f 37.
Ephes. 2.c. 14.
15 &c.
Col. 1.c. 20.
Heb. 9.d 14. 15.
1. Tim. 2.b 5.
Rom. 8.c 15.
& 12.a. 1.
Gal. 4.a 5. 6.
Eph. 3.b 12.
Heb. 4 d 15. 16.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruants of God, Christ himselfe the Sonne of God, and Lord of all Prophets, came downe from heauen his Fathers Ambassadour and Messenger to men, fully to declare his Fathers wil, & to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are contained those three Offices which the Son of God receiued of his Father, and fulfilled, to make vs partners with him of all

Luke 7.c 6.
Acts 7.c 37.
Heb. 1.a 2.
Iohn 8.b 26.c
40 & 10 c. 15.
& 17.a c. &c.
& 18.g 37.

Christ the Sonne of God, and our Lord.

Mat. 2. c 15. &
9. d 17.

Iohn 1. b 14. c
34. & 14. b.

10. 11

Heb. 1. a 2. 3.
& 5. b 5.

Rom. 8. b 14. 15

Gal. 4. a 5. 54

Ephe. 1. a 5.

1. Iohn 3. a 1.

Mat. 9. a 6. &

10. a 1. & 21.

c. 18. & 28. d. 18

Luk. 1. d 32. 33.

Eph. 1. d 20.

21 & c,

the fruit thereof. For the Sonne of God is not onely called, and is indeed Iesus Christ; that is, the Saviour, King, Priest, and Prophet, but also he is so for vs, and to our benefit and saluation.

M. How doest thou call Christ the only Son of God, seeing also the godly are also so named the children of God?

Sch. For that Christ is the only naturall Son of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and fauour, through Christ our Saviour.

M. What meaneth it that thou dost call Christ our Lord?

Sch. For that the Father hath giuen him dominion ouer men, Angels, and all things, and that hee gouerneth the kingdom of God both in heauen and in earth, with his owne will and power.

Deut. 10. b. 11. c
10.

Mala 1. b 6

Luke 9. c 23.

6. 4. & 14. f 2.

b. 27

Heb. 2. 3, 1. 6.

& c. 9. 10.

M. What more?

Sch. Whereby are all the godly put in mind, that they are not at their owne liberty, but that both in their bodies and soules, and in their life & death they are wholly subject to their Lord, to whom they ought to be obedient and seruiceable in

in all things, as most faithfull seruants.

M. What followeth next?

Sc. Next is declared how he tooke vpon him mans nature, & hath performed all things needfull for our saluation.

M. What is it then necessarie, that the Sonne of God should be man?

Sc. Yea, for necessary it was that what man had offended against God, man should abide and satisfie it: which most heauie burden, none but Jesus Christ, both God and Man, was able to beare. Neither could there be any other mediator to make peace between God & man, but Jesus Christ both God and man.

Mat 8.c.17.
& 17.d.22.&c
20.d.18.19.
Iohn 1.b.14.
& 11.f.50.31.
Ro.5.c.15.&c
1.Cor.15.c.21.
22.

M. What followeth?

Sch. That He was conceived of the holy Ghost, borne of the Virgin Mary.

Phil.2.a.6.7.
&c.
Heb.b.9.
1.Tim.2.b.5.
Heb.9.b.14.

M. And why was hee not begotten after the usuall and naturall manner?

15.&9.d.24.
1.Pet.2.d.21.

Sch. Because he who came to cleanse vs from our sins. must needs be cleane from sinne himselfe. And therefore was that most pure Lambe of God Jesus Christ, by the marueilous working of the holy Ghost, conceived and borne of the Virgin Mary without sinne.

24.
Iohn 1.c.19.
d.30.
1.Cor.7.b.7.8.
Heb.2.14.d.15.
&9.d.14.
Mat 1.c.23.
Luke 11.c.31.
35.

M. Why is the Virgin Mary by name expressed?

Sch.

The Order of Christs death.

Gen. 22. d 18.

May. 11. a 1.

Mat. 1. a. 1.

&c. & 22. d 42.

Rom. 1. 1. 2.

Sch. That Christ may be knowne to be that true seed of Abraham and David of whom it was from God foretold, and foretold by the Prophecies of the Prophets: of the which, Abraham, David, and the Virgin Mary lineally descended.

May 53.

Acts 13. a. 23.

17. &c.

M. Proceed in rehearsing thy beliefe.

Sch. He suffered under Pontius Pilate, was crucified, dead and buried.

M. Why doth the Creed omit the story of his life, and passe straight from his birth to his death?

Sch. Because in the Creed are rehearsed only the chiefe points of our redemption, and such things as so properly belong to it that they containe, as it were the substance thereof.

M. Rehearse the order of his death somewhat more plainely.

Mat. 26. b 14.

15. &c. & 27.

the whole.

Mar. 14. c. 45.

&c. and 15.

the whole.

Luke 22. c 47.

&c. and 23. the

whole.

John 18. & 19.

the whole.

Sch. He was most wickedly betrayed by Iudas his owne Disciple, who was with money corrupted, & hired thereunto, he was forsaken of all his disciples, denyed and forsworne by Peter, falsely and maliciously accused by the Iewes, condemned by Pilate the Romane President: he was buffeted, scourged, crowned with thornes, and clothed in purple and otherwise abused, and scourged, both
most

most cruelly and spightfully: and finally
with his Crosse layd vpon his necke, he
was haled out of the city into the place
named Calverie, where betwene two
Thieves they villainously nayled him
vpon the Crosse, vpon the which being
extreamely tormented, hee suffered most
painfull and shamefull death, sustaining
withall torments of minde moze cruell
then any bodily death.

M. Did Christ suffer all this willingly, or un-
willingly?

Sch. Notwithstanding that this most
vile & cruell death was most terrible to
his humane nature, yet did he submit his
will vnto his fathers will, who had ap-
pointed him vnto the same, & so he suffe-
red the sayd vile reproaches, torments
and most cruell death, both willingly o-
beying his father: and most patiently
praying for those who crucified him.

M. Why would God have his most innocent
Son to suffer such a shamefull and painful death?

Sch. Christ became curesurety & pledge
vnto his father, to answer, pay, & suffer
whatsoever we did owe, and had deser-
ued. and therefore he (though himselve
most innocent) suffered for vs most wic-

Mat. 26. 37. 38.
39. 41, 42, 3, 1.
c 53. & 20. d 28.
Mar. 10. f 45.
Iohn 10. c. 11.
15. d 17, 18.
Phil. 2. b 8.
Luke 23. c 34.

Esay 53. the
whole.

Rom. 1. a 3.

2. Cor. 5. d 21.

Gal. 2. a 4.

Eph. 1. a 3. & b

7. & c.

Col. 1. c 13. c

14. & 2. c 13. 14

ked

The benefits of Christs death.

1. Pet. 3. d. 18.

& 4. a. 1.

Iohn 3. c. 16.

1. Cor. 15. d. 21.

ked sinners. And his father laid our bur-
then vpon him, according to that rigour of
the law and Justice, that for his sake he
might deale most mercifully with vs.

M. Rehearse me then the sum of those bene-
fits which we enjoy by Christs death.

Rom. 5. b. 8.

10. 11.

1. Cor. 5. d. 18.

19, 20, 21.

Eph. 2. c. 12. 13

14, 17. & c.

Heb. 7. d. 26.

7. & 9 d. 12.

14. & 10. c. 12.

14. 17.

Rom. 8. a. 12.

13. 34.

Col. 1. c. 3. 14.

& d. 20. 21.

Sch. Christ as I before touched, ree-
ded himselfe in our stead & place, to satis-
fie for our sins before God his father to
appeale the wrath of God towards vs
for our disobedience, by the sweet sacri-
fice of his obedience, and to make vs at
one with God: and so Christ the most in-
nocent Lambe of God was bound to set
vs sinners at liberty, who were thral-
l vnto Sathe, death & damnation. Christ
most guiltlesse was accused and condem-
ned by the sentence of a worldly Iudge,
that he might acquit vs most guiltie and
most worthy to bee condemned, before
the heavenly iudgement seate. Christ by
his pzeious blood shed for vs, hath clem-
sed and washed away the spots and filth
of our finnes. And finally, Christ by his
undeserued reproaches, most painful and
shamefull death, hath deliuered vs from
eternall paine, shame, and death euer-
lasting, which wee had most justly de-
serued

Psal. 51. b. 7.

Heb. 9. d. 14.

1. Iohn 1. b. 7.

Apoc. 1. b. 5.

1. Pet. 2. d. 21.

22. & c.

The benefits of Christs death.

serued by our finnes, which finnes are buried with Christ, and cleane remoued from the sight of God. And so al Christs sufferings is a medicine and remedie to all our miseries wherunto wee are fallen either originally by Adam, or afterwards by our owne wickednesse, so that wee faithfully beleane in him and embrace him.

Rom. 4. b 7. 8.
Col. 2. c 13. 14
Heb. 10. c. 17.
Rom. 8. a 1, 2.

M. Norwithstanding doe wee suffer death of the body, which is a parcell of the punishment due to sinne?

Sch. Death of the body which without Christ was the gate to hell, is now by Christ made to all that beleue in him the gate and passage into heauen, euen as he himselve did by death enter into his kingdome, so that death which before was a punishment, is now by Christ become a vantage.

Luk. 23 f 43.
Iohn c. 25, 26.
1 Cor. 15. c. 18.
2 I. g. 54 55.
&c.
1. The. 4. c. 13.
14.
Phi 1. c 21. 23
Apoc. 14. c. 13.

M. Commeth there any other profit unto us by the death of Christ?

Sch. Christs suffering and death is not onely a medicine of our miseries, as I before noted, but also an example for vs to follow.

Eph. 5. a 1.
1. Pet. 2. d. 21.
&c. & 4. a. 1. 2.
&c.

M. Declare that more plainly.

Sch. We ought after this example to be obedient

What we are taught by Christs Passions.

John 13 b &c
ph. 5. a. 2.
Pet. 2. d. 21.
Ec. 8. a 1. 2
c.

Rom. 6. a 2. 4. 7.
11. &c.
Ja. 2. d 20. and
d. 24.
Col. 2. c 13. &c

Jo. 14. b. 7, 8.
Cor. 6. d 20.
Cor. 5. d 15.
Thes. 5. b 10.
Rom. 5. b 8 10.
Mat. 10 d 37.
2. 16. d 25.

Luk 9. c 23. 24.
Ec. & 14. 1, 2, 6.

obedient vnto the will of God our heavenly Father, & patiently to take all injuries at mans hands, and to crucifie the wicked lusts of the flesh, & to be as dead and buried vnto sinne: so that we sinne no more hereafter, after the example of Christ our Saviour, who was crucified dead and buried for sinne: and in dede naughty lusts (which otherwise are forbidden) are in those, who by faith doe cleaue vnto Christ, by the vertue of his death, as it were crucified, and the burning heate of them so quenched by his blood, that they may easily bee brought to obey the spirit. So that we are holpen by the vertue of his death, to performe that which wee are moued vnto by the example of his life and death.

M. Are we not hereby put in mind of our dutie also towards Christ?

Sch. We are indeed taught that we are not our owne, to do what we list: but that we are wholly Christs, who hath so dearely bought vs, most bounden to obey him, and to do his will, most bounden to loue him, who so dearely loued vs first, being yet his enemies, most readie to
gain

Christ

will

Christ's buriall, and descending into Hell.

gaine to yeeld all that is ours, yea, and
our selues wholly vnto Christ, who hath
giuen himselfe wholly vnto vs: most
ready for his sake to forsake, not onely
all worldly things and pleasures of this
life, but also to loose our liues rather
then we forsake Christ, and our loue and
dutie towards him: for happie is the
death that being due to nature, is chiefly
yeilded to Christ: for Christ I say, &c.
which offered and yeilded himselfe to
willing death for vs, and who being the
authoz of life, both wil and is able to de-
liuer vs, being dead from death, and to
restoze vs to life euerlasting.

Mat 19.d 25.

Mar. 8.d 35.

M. Why doest thou also adde that hee was
buried?

Sch. His dead body was laid in ^{the} graue
that his death shoulde bee moze euident,
& that all men might certainly know it.
For if he by and by had reuiued, many
would haue brought his death in debate
and question and made it doubtfull.

Mat 12.d 40.

and 27.g 59.

60, &c.

1. Cor. 15. 34.

M. What meaneth his descending into Hell?

Sch. That as Christ in his body de-
scended into the bowels of the earth, so
his soule seuered from the body, hee descen-
ded into hell, and that therewith also the
veritas

1. Pet. 1. 13.

Iohn 8.d 24.

1. Cor. 15 g.
54 55. &c.
Heb. 2. d. 14,
15.

Iob. 5. c. 25.
28. and 11. c.
25, 26.
Rom. 14. b 8, 9.
Col. 1. c 13. 14.
19. 20.

vertue of his death so pierced through to the dead, and to very hell it selfe, that both the soules of the unbeleeuing felt their most painfull and just damnation for infidelity, and Satan him selfe, the Prince of hell, felt that all the power of his tyzanny and darkenesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead who while they liued, beleueed in Christ, vnder stood that the worke of their redemption was now finish'd, and perceiued the effect and strength thereof with most sweet and assured comfort.

M. Now let us goe forward to the rest.

Sch. The third day after he rose againe and by the space of forty dayes often times shew'd him selfe alive, and was conuersant among the disciples, eating and drinking with him.

M. Was it not enough that by his death wee obtaine deliverance from sinne and pardon?

Sc. That was not enough, if we consider either him or our selues. For if hee had not risen againe, hee could not be thought to be the Son of God, nor could haue bene our Saniour from death. But

note

and
the first of Easter

The fruits of Christs resurrection.

now rising from death to eternall life,
he declareth the power of his Godhead:
& hath shewed himselfe the conquerer of
sin and death, yea of the deuill himselfe.

M. What profit bringeth it to us, that Christ
rose againe?

Sch. Manifold and diuers. For from
thence cometh vnto vs an endeaucour,
vertue, and strength, to liue well and ho-
nourably: thereby Christ endueth vs with
righteousnesse which befoze wee lacked,
And Christ by his resurrection from
death to life, is become to vs the author
of life. For from thence haue we hope
that our mortall bodies also shall one
day be restored from death, and rise a-
gain, for that he hath made vs parta-
kers of his resurrection and life. For it
cannot bee, that Christ our head rising
again, should suffer vs the members of
his bodie to be consumed and utterly de-
stroyed by death.

M. Proceed.

Sch. As the Scriptures doe teach,
that Christ is risen for our righteousnes,
so doe they also teach, that wee after his
example should rise from the dead

D

workes

Rom. 2.1. a 67
and 2.24 b, 9.
10. & 8. a. 1, 2.
&c.

1. Cor. 15. d.
26. g, 54. &c.
Eph. 1 d. 20.
&c.

Phi. 2. b. 9. &c.
Gal 2. d. 19. 20.
Rom. 4. d. 25.

& 5. c. 15. &c.
& 6. 4, 5. b. 11.
12. &c.

1 Cor. 15. c.
20. &c.

1 Thes. 4. d. 14.
&c.

Colos. 1. d. 8.
2 Tim. 2. b. 11.

Rom. 6. a. 4. &c.
b. 9. 10. 11. &c.
Eph. 5. d. 23.
Col. 3. a. &c.

The Ascension of Christ.

wozkes of sinne, and liue from hence
fozth buto righteousnesse and holinesse
to the perfozmance whereof. Chzist in
dueth vs with strength, by the vertue
and power of his gloriozous resurrection

M. What followeth in the Creed?

Sch. Hee ascended into heauen, and
sitteth on the right hand of God the Fa-
ther.

Mar. 16. d. 19.
Luk. 24. g. 51.
A&t. 1. b. 9. 10.
&c.

Iohn 12. b. 8.
and 16. b. 10.
e. 16. d. 28. and
20. d. 17.

M. Tell me how this is to be vnderstood?

Sch. Plainely that Chzist in his body
ascended into heauen, where he had not
afoze bene in his body.

M. Is he the here in the earth no more with vs?

Iohn 12. b. 8.

Sch. Hee did himselte foze the vnto
his Apostles, that they should not haue
him alwayes with them, which is to be
vnderstood of his bodily pzeience. For
in the nature of his God-head, which fil-
leth all things, both he euer was in hea-
uen, and also with the same; and with
his Spirit he is alway pzeient in earth
with his Church, and shall be pzeient
till the end of the woold.

Iohn. 17. a. 5.
Mar. 18. c. 20.
and 28. d. 20.
Iohn 14. d. 18.
and 16. b. 7.
Rom. 8. b. 9.
&c.

M. Then are wee not left without his helpe
and protection, though wee haue not his bodily
pzeience?

S. No fozsooth. For Chzist sitting on
the

Christ sitting at the right hand of God.

the right hand of God, doth with his power, wisdom, and providence, rule and dispose the world, move, governe, and order all things: and as hee promised, hee sendeth downe his holy spirit from heaven into our hearts, as a most sure pledge of his good will, by which spirit he bringeth vs from darknesse and mist into open light, hee giueth sight to the blindness of our mindes, he chaleteth sorrow out of our hearts and doth comfort and strengthen vs, and the same will be doe vnto the worlds end.

M. Now as touching Christ, what dost thou chiefly consider in his ascending and sitting at the right hand of his Father?

Sch. It was meet that Christ which from the highest degrees of honour and dignity, had descended to the basest estate of a servant, and to the reproach of condemnation and shamefull death, should on the other side obtaine most noble glory, and excellent estate even the same which he had before, that his glory and Majesty might in proportion answer to his baseness and shame.

M. What profit take we of his ascending into heaven, and sitting on the right hand of his Father?

D 2

Sch.

Mat. 28. d. 18.

Ioh. 16. b. 7. &

17. a. 2. & c.

Eph. 1. d. 20. &

4. b. 8. & c.

Phil. 2. b. 9. 10

Col. 1. c. 18.

Apoc. 11. d. 15

Rom. 5. a. 5. & c.

8. a. 4. 5. b. 9. &

What we are taught by Christs ascension.

John 14. 2. 3.
c.

Sch. For Christ as he had descended to the earth, as into banishment for our sakes: so when he went up into heaven, his fathers inheritance, he entered in our name, making vs a way and an entrie thither, and opening vs the gate of heaven, which was before shut against vs for sinne. Moreover he being present in the sight of God, as commending vs unto him, & making intercession for vs, is the patrone of our cause who being our advocate, our matter cannot quaille.

Ioh. 16. c 26.
om. 8. f 34.
eb. 7 d 25.
c 9. g 24.
Iohn 2. a 1.

M. But how can we follow his example in his ascending vp to heaven?

Cor. 15 f 47.
&c.
Ios. 3. a 1. 2.
c.

Sch. Wee ought from henceforth to looke vp to heaven, and to raise vp our minds and hearts thither, where Christ is at the right hand of the Father, bending all our thoughts and studies vpon diuine, eternall, and heavenly things, and not vpon earthly, woꝛldly, and transitorie things.

M. What more?

ay 1. b 11. c
17, &c.
at. 5. a 8. &c.
an. 4 c 20.
d 24.

Sch. Wee are furthermoze taught, purely & sincerely to worshop Christ the Lord, now raigning in heaven not with any earthly worshop, Traditions, or vaine

Of the worlds end, and last Iudgement.

vaine inuentions of men, but with hea-
uenly and very spirituall worshipping, such
as may best besee me both vs that giue
it, and him who receiueth it.

M. Now I would heare thee tell mee shortly
what thou hast leard of the last iudgement, and
of the end of the world.

Sch. Christ shall come in the clouds Mat. 24. c 29
of heauen, with most high glozy, & with 30, 31 & 25.
most honozable and reuerend Majestie, 31, 32. &c.
waited on, and beset with the company 1. Cor. 15. g
& multitude of holy Angels. And at the 52 &c.
horrible sound & dreadfull blast of trum- 2. Pet. 3. 10
pet, all the dead that haue liued from the Rom. 14. b 11
creation of the world to that day, shall 12.
rise againe with their soules and bodies 1. Cor. 4. a 4.
whole & perfect, and shall appeare befoze 2. Cor 5. b 10
his thzone to bee iudged, euery one for 11.
himselſe, to giue account of their life
which shalbe examined by the righteous
and seuerer Iudge according to truth.

M. Seeing death is certainly appointed for al
men, how dost thou in the Creed say, that some
shall then be quicke or alive?

Sch. S. Paul teacheth, that they which 1. Cor. 15 g
then shall remaine aliue, shall suddainly 1. Thes. 4. d
be changed and made anew, so that the
corruption of their bodies being taken

The last iudgement, the holy Ghost.

Cor. 15. 53. **alway, and mortality remoued, they shall put on immortality. And this change shall be to them in stead of death, because the ending of corrupted nature, shall be the beginning of a nature vncorrupted.**

M. Ought the godly in thinking vpon this iudgement, to be stricken & abashed with feare, and to dread it, and shrink from it?

Sch. **Yes, but rather to conceiue great hope and comfort thereby. For he shall giue the sentence, which was once by the Iudges sentence condemned for vs: to the end that we comming vnder the grievous iudgement of God, should not be condemned, but acquitted in iudgement.**

M. Sith then thou hast now spoken of God the Father the Creator, and of his Sonne, Iesus Christ the Saviour, and so hast ended two parts of the Christian Confession: now I would heare thee speake of the third part, what thou beleueest of the holy Ghost?

Sch. **I confesse that the holy Ghost is the third person of the most holy Trinity, proceeding from the Father and the Son before all beginning, equall with them both, & of the very same substance, and together with them both to be honoured and called vpon.**

M.

Effects of our Sanctification.

M. Why is he called holy?

Sch. Not onely for his owne holinesse, but also for that by him the elect of God and the members of Christ are made holy: for which cause, the holy Scriptures haue called him the spirit of sanctification.

Rom. 1.1, 4 & 15.d, 16.
2 Thes 2. c, 13.
Tit. 3. b, 5.
1 Pet. 1. a, 2.

M. In what things doest thou think that this Sanctification consisteth?

Sch. First. We are by his diuine inspiration newly begetten; and therefore Christ said, that we must be borne again of water and the spirit. Also by his heauenly breathing on vs God the Father doth chuse and adopt vs to be his children, and therefore hee is worthily called the spirit of adoption. Who is in our hearts, as the seale of our election, perswading and assuring vs, that Gods benefits through Christ are all ours.

John 3. a, 5, 6.
Tit. 3. b, 5.
Rom. 8. c, 15. d, 23.
Gal. 4. a, 5, 6.
Rom. 8. c, 14.
1 Cor. 1. d, 23.
& 5. a, 5.
Eph. 1. c, 13.
14.

M. Goe forward.

Sch. The holy Ghost expoundeth and openeth the diuine mysteries vnto our minds, and by his light the eyes of our soules are made cleare to vnderstand them. By his judgment, vs are either pardoned, or reserued. By his strength, sinfull flesh is subdued and tamed, and

John 14. b, 27.
d, 26. & 6. b, 13.
& 20, &c.
Eph. 1.
Rom. 8, &c.

The works of the holy Ghost.

Rom. 2. a 4. a.
17. &c.
1. Cor. 12. 2.
4. 7.

corrupt desires are bridled, and restrained. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say hereof.

John 14. b 16
a 26 & 15. d
26 b 16. a. 7.
Rom. 8. b 11.
1. Cor. 12. a.
4. 7. & c. b 11.
13. &c.

Sch. In the manifold & diuers discomforts, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, doeth asswage, ease, & comfort the griefes and mourning of the godly, which commonly are in this world most afflicted, and whose sorowes doe passe all humane consolation whereof he had the true and proper name of Paraclet, or the comforter. And finally, by his power, our mortall bodies shall rise and be alieue againe. Briefly, whatsoeuer benefits are giuen vs in Christ, all these we vnderstand. feeble and receiue the works of the holy Ghost. Not vnworthily therefore wee put confidence and trust in the author of so great gifts, and doe worship and call vpon him.

M. Now remaineth the fourth part of the holy Catholike Church, of the which I would heare what thou hast to say?

Sch. I may briefly say that the Church is the body of Christ,

The fourth
art.

M.

The holy Catholike Church.

M. Yea but I would have it somewhat more plainly and at large ?

Sch. The Church is the body of the Christian Commonwealth that is, the vniuersall number and fellowship of all the faithfull, whom God through Christ hath before all beginning of time, appointed to euerlasting life.

M. Why is this point put into the Creed ?

Sch. Because if the Church were not, both Christ had dyed without cause, and all the thinges that haue bene hitherto spoken of, should be in vaine, and come to nothing.

M. How so ?

Sch. Hitherto we haue spoken of the causes of saluation, and haue considered the foundations therof, namely, how God by the deseruing of Christ, loueth and dearely esteemeth vs : how also by the worke of the holy Ghost, we receiue this grace of God, whereunto wee are resto-

red. But this is the onely effect. that there bee a Church, that is, a company of the godly upon whom these benefits of God may be bestowed.

M. Why dost thou call this Church holy ?

Sch.

1. Cor. 12. d. 2.
Eph. 1. d. 12. 23.
Col. 1. c. 18. d.
24.

Rom. 12. b. 5.
&c.

1. Cor. 12. b.
12. 13. & c. c. 10.
d. 26.

Eph. 1. 24. 5.
& 3. b. 9. 10.
Mat. 25. f. 32.
Mat. 16. c. 18.

Acts 10 f. 38.

1. Cor. 12. b.
12. 13. &c.

Eph. 1. 24. 5.
& c. d. 11. &c.
& 3. b. 9. 10. d.

21. & 5. d. 25.
1. Tim. 3. d. 15.
&c.

The holy Catholike Church.

Rom. 8. c. 29.

30.

2 Cor. 14. f. 33.

Eph. 1. a. 4. 5. b.

11, 12, &c.

Sch. That by this marke it may be discerned from the wicked company of the vngodly. For all those whom God hath chosen, hee hath restored vnto holinesse of life and innocency.

M. Is this holinesse which thou dost attribute to the Church, already in all poynts perfect?

Rom 8. f. 26.

1 Cor. 13. c. 9.

&c.

2 Cor. 12. b. 5.

9.

1 Cor. 13. c. 10.

& 15. g. 52. 53.

&c.

Eph 5. d. 26. 27.

Apo. 19. b. 8.

& 21. c. 10. 11.

&c. g. 27.

Sch. Not yet, for so long as we liue a mortall life of this world (such is the frailty of mankinde) wee are of very weake strength, wholly to shun all kind of vices. Wherefore the holinesse of the Church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully joynd to Christ, from whom it hath all cleanness and purenesse, then it shall be cloathed with innocency & holinesse in all points fully and perfectly finished, as with a certaine snowy white and most pure garment.

M. To what purpose dost thou call this Church Catholike?

Sch. It is as much as if I called it niuersal: For this company or assembly of the godly is not pend vp in a certaine place or time, but it containeth the vniuersall number of the Faithfull that haue

The Communion of Saints.

haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ the onely head of that body.

M Now I would haue thee tell mee, why after the holy Church thou immediatly addest, that we beleue the communion of Saints?

Sch. Whereas **G O D** hath them that worship him purely and sincerely, in all Countries and places, and in all times and ages, all they, though seru'd in distant times and places, are yet members most nêrely ioyned and knit together, of one and the selfe same body, whereof Christ is the head. Such is the Communion that the godly haue with Christ, and among themselues. For they are most nêrely knit together in community of spirit of faith, of Sacraments, of prayers, of forgiveness of sinnes, of eternall felicity: and finally, of all the benefits that God giueth his Church through Christ. And they are ioyned together among themselues in sincere loue, concord & vniety And because the Communion of Saints cannot be perceiued by our selues, nor by any natural

Mat. 28. d, 19.
Act 2. a. 5. 9. b.
10, &c.
1 Cor. 12. b, 12
13, &c.
Eph. 1. d, 22,
23. and 2. c, 12.
&c. and 4. a, 4.
&c. c. 15, 16.
Colos. 1. c, 18.
1 Cor. 12. b, 12
&c. c. 20. &c. d.
26. &c.
Eph. 4. c, 15. 5.
16.
Col 1. c, 18.
and 2. d, 19.
Eph. 4. a, 3 4. c.
15, 16.
Col. 2. d, 19.
Mat. 22. d, 39.
Ioh. 13. d, 34. 7.
Rom. 12. b, 5.
&c.
1 Cor. 10. f, 24.
and 13. 4. 5. &c
2 Cor. 11. f, 8.
29.
Gal. 6. a, 2.
Phil 2. a, 1, 2.
&c.

The Church visible and invisible.

furall kind of knowledge, for force
vnderstanding, as other ciuill commu-
nities and fellowships of men may be
therefore it is here rightly placed among
these things that are to be belæued.

M. Is this Church thou speakest of, a visible
or invisible Church?

Sch. Here in the Creed is properly
intreated of the congregation of those
whom God by his secret election hath
adopted to himselfe through Christ: which
Church can neither be seene with eyes
nor can continually be known by signes.
Yet there is a Church of God visible,
that may be seene, the tokens & markes
whereof he doth shew and open vnto vs.

M. What be those tokens?

Sch. Whersoever the Gospel of Christ
our Saviour is sincerely taught, God
by prayer truly called vpon in the name
of Christ, the holy Sacraments ad-
ministred, the discipline duly
vsed, there the company of Christian
men and women assembled, is a visible
Church of Christ.

M. Are not then all they that bee in this
visible Church, of the number of the elect, o eu-
lasting life?

Rom 8.c 29.

30 33.

Eph. 1 a 4. 5.

&c. b 11.

Col. 3 b. 12.

Esa 55. b 10. 13

Luke 24. c 47.

Iohn 14. b 13.

14. & 15 c 16.

& 16. c 23.

Rom. 10. b 8, 9.

1. Cor. 11. d 20.

21. 23, &c.

Mat. 18. c 16.

17. d 19, 20. &

28. d 19.

Sch

The forgiuenesse of finnes.

Sch. Many by hypocrisie & counterfeiting of godlines, do joyne themselves into this fellowship, which are nothing by bawle then true members of the Church. But forsomuch as wheresoever the word of God is sincerely taught, and his Sacraments rightly ministred, there are neuer some appointed to Saluation by Christ: we count all the whole company to be the Church of God, seeing also that Christ promiseth, that himselfe will be present with two or thre that be gathered together in his name.

Mat. 13. c 15.
&c. d 25. &c. f 47. &c.
Esa 55. b 10. 17.
Mat. 18. d 19.
&c. ut supra.

M. Why doest thou after the Church make mention also of the forgiuenesse of finnes?

Sch. First, because the keyes wherewith heauen is to bee opened & shut, that is the power of binding and loosing. of reseruing and forgiuing of finnes which standeth in the ministry of the word of God, is by Christ giuen and committed vnto the Church, and properly belongeth vnto the Church. Secondly, because no man obtaineth forgiuenesse of finnes that is not a true member of the Church which is the body of Christ: that is such one as doth not earnestly, godly, holily,

Mat. 16. c 18.
13. and 18 c.
17. 18.
Ioh 20 f 22. 23.
1. Tim. 3. d 15.
Mat 24 b 13.
Iohn 15. a 45.
&c.
Col. 2. d 19.

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Sch.

Rom 8.c 29.

30.33.

Eph. 1 a 4.5.

&c. b 11.

Col. 3 b. 12.

Esa 55. b 10. 11

Luke 24. c 47.

Iohn 14. b 13.

14. & 15 c 16.

& 16. c 23.

Rom. 10. b 8, 9.

1. Cor. 11. d 20.

21. 23, &c.

Mat. 18. c 16,

17. d 19, 20. &

28. d 19.

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&c. d 25. &c. f

47. &c.

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Mat. 16. c 18.

13. and 18. c.

17. 18.

Ioh 20. f 22. 23.

1. Tim. 3. d 15.

Mat 24. b 13.

Iohn 15. a 45.

&c.

Col. 2. d 19.

The Church, Saluation, Remission, Satisfaction
ly, yea and continually, and to the end
embrace and maintaine the common
fellowship of the Church.

M. Is there then no hope of Saluation out of
the Church?

Ioh. 15. 2, 4, 5. &c.
Col. 1. d, 18. 19.
1 Tim 3. d, 15.
Sch. Out of it can bee nothing but
damnation, death, and destruction. For
what hope of life can remaine in the
members when they are pluckt asunder,
and cut off from the head and body?

M. What meanest thou by this word forgiveness?

Psal. 33. 8. 1. 2.
10 3. c, 16, 17.
Act. 13. 6, 38.
39. & 26. d, 18.
Rom. 3. d, 24.
23 28.
Eph 1. b, 7.
Co. 1. c, 13, 14.
Sch. That the faithfull doe obtaine at
Gods hand pardon of their Offences.
For God for Christs sake, who hath sa-
tisfied for sinne, freely forgiveth all that
belæue in him, their sinnes: and de-
liuereth them from iudgement, damna-
tion, and paine due for the same.

M. Cannot we then by godly works, satisfie
God, and by our selues merit pardon of our sins?

vt supra, and
Esa 35. 2, 4, 5.
Rom 5. b, 8. 1c.
Gal. 2. c, 16.
Co. 1. c, 20, 21.
2 Tim. 1. c, 9.
10.
He. 9. d, 14, 15.
S. Christ alone by the suffering of his
paines, and with his death wherewith he
hath paid and performed the penalty of
our sins, hath satisfied God. Therefore
by Christ alone wee haue access to the
grace of God. We receiuing this bene-
fite of his free liberality and goodnesse
haue nothing at all to offer, or render a-
gain

The severall partes of Repentance.

gaine to him, by way of recompence.

M. Is there nothing at all to be done on our behalfe that we may obtaine forgiveness of sins?

S. h. The Lord promisetb that he will pardon sinners if they repent; if they amend, and turne their hearts from their naughty lives unto him. Wherefore repentance and amendment of life are necessary on our part, that we may obtaine remission of our sinnes past.

M. How many parts be there of Repentance?

Sch. First, we ought to acknowledge and confesse our sinnes before God, and be hartily sorry, and ashamed that wee have offended his maiesty, and earnestly to hate, and utterly to abhorre sinne, This sorrow some call contrition.

M. What more?

Sch. Least the greatnesse of sorrow should bring vs unto desperation, our mindes are comforted by faith, which doth put vs in good and certaine hope of obtaining pardon of our sins at Gods hand through Christ our Saviour. And this is that we professe, that we beleue the forgiveness of sinnes.

M. Is man able in this feare and these hard distresses to deliuer himselfe by his owne strength?

Sch.

Ier. 18. b. 18.
Eze. 18. d. 21. c.
30. 31. 3. 32. &
33. c. 14. & c.
Mat. 4. 6. 17.
Luk. 5. 33. 1.
Psal. 32. 3. 3. 4.
5. and 51. a. 4.
Pro. 28. c. 13.
Lu 15. d. 18. 21.
1 Iohn d. 8. 9.
Psal. 6. d. 6, 7, &
31. b. 9. 10. &
38. a. 3. 4. & c. b,
8, & c. c. 17. 18.
& c. and 51. c.
17.
1 Cor. 11. g. 31.
2 Cor. 7. c. 9.
10, 11, & c.
Mat. 27. a. 3. 4.
& c.
2 Cor. 3. b. 6, 7.
8.
Luke 7. f. 38. g.
47, & c. and 15.
d. 18. 20, 21. &
18. c. 13, 14. &
23. d. 42, 43.
and 24. c. 4.
Ae. 2 f. 37, 38.
& 3. d. 19. and
16. f. 30. 31.
1 Tim. 1 c. 15.
16.

Psal. 23. a. 3 &
30. b. 10. and.
51. b. 7. 8. 10.
11. 12. & 80. a.
3. b. 7. c. 18. & c.
Acts. 11. c. 18.
2 Cor. 1. a. 3. 4.
2 Thes. 2. d. 16.
17.
2 Tim. 2. d. 25.
Mar. 22. d. 30.
& c.
John 11. c. 25.
26. & c.
1 Cor. 15. the
whole.
1 Cor. 15. c.
14. 17. 18. 19.
Luk. 16. c. 22.
& 23. f. 43.

Rom. 8. b. 11.
1 Cor. 15. f. 42.
& c. g. 53 & c.
Phil. 3. d. 2.
2 Cor. 5. a. 12.
1 Thes. 4. c.
13. 15. & c.

15022.
PT 2 F 111

Sch. Nothing lesse. For it is onely God which strengtheneth man, despairing of his owne estate, raising him vp in affliction, restoring him being in vtter misery, and by whose grace the sinner conceiueth this hope, mind, and wil, that I speake of.

M. Now rehearse the rest of the Creed.
Sch. I beleeeve the resurrection of the body and life euerlasting.

M. Because thou hast touched somewhat of this before, in speaking of the last iudgement, I will aske thee but a few questions, whereto or why doe we beleeeve these things?

Sch. Although wee beleeeue that the soules of men, are immortall & euerlasting, yet if we should thinke, that our bodies should by death be vtterly destroyed for euer, then must wee needs be wholly discouraged. for that wanting the one part of ourselues, we should neuer intirely possesse perfection and immortalitye. We doe therefore certainly beleeeue, not only y^e our soules, when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by flie by pure & whole into heauen to Christ, but also that our bodies shall at length be

be deliuered from all corruption, restor-
red to a better state of life, and ioyned
again to their soules, being made glo-
rious like to the body of Christ, and so
wee shall wholly be made perfectly and
fully blessed, enioying eternall life and
endlesse felicity.

N. Then thou thinkest that the death of the
body ought not to be feared of the godly.

In those places
aboue named,

S. Yea forsooth. For we are thoroughly
perswaded, that death is not a destructi-
on that endeth & consumeth all things,
but a guide for vs to Heauen, that set-
teth vs in the way of quiet, easie, blessed,
and enerlasting life.

and Luke 23.
f. 45.
Iohn 11. c. 25.
&c.
Phil. 1. c. 21 23.
&c.
Apo. 14. d. 13.

M. Now thou hast declared the Creed, that is
the summe of the Christian faith, tell mee what
profit we get of this faith?

S. Righteousnes before God, by which
we are made heires of eternall life.

Rom. 3. c. 21.
12, &c.
Gal. 2. c. 16, &c.

M. Doth not then our owne godlines towards
God, and leading of our life honestly and holily
among men, iustifie vs before God?

Sch. Of this we haue said somewhat
already, after the declaring of the law,
and in another place to this effect: If
any man were able to liue bp rightfly, ac-
cording to the precise rule of the law of

Rom. 6. c. 14.
15. and 2. 83.
and 10. a. 5.
and 11. 2. 6.

©

God,

Our Iustification whereunto imputed.

Gal. 1. c. 16. &
3. b. 17. & c.

God, he should woorthily be counted iustified by his good woorkes. But seeing we are all most farre from that perfection of life, yea, and be so oppressed with conscience of our sinnes, wee must take another course, and finde another way, how God may receiue vs into fauour, then by our owne desertings.

M. What way?

Luk. 8. c. 11.
12, 13, 14.
Rom. 3. d. 24.
& c. & 4. a. 4.
& c. c. 16.
Eph. 2. a. 4, 5.
2 Tim. 1. b. 9.
Tit. 3. b. 4, 5.

Sch. Wee must flye to the mercy of God, whereby hee freely imbraceth vs with lone and good will in Christ, without any our desertings, or respect of woorkes, both forgiuing vs our sinnes, and so giuing vs the righteousness of Christ by faith in him, that for the same Christs righteousness hee so accepteth vs, as it were our owne: *L.* Gods mercie therefore throught Christ wee ought to impute all our iustification.

M. How doe we know it to be thus?

Rom. 4. b. 9. 11.
c. 24, 16 d. 20.
21.
Gal. 1. c. 16. d.
20 & 3. b. 11.
Heb. 10. g. 28.
& c.

Sch. By the Gospell, which containeth the promises of God by Christ, to the which when we adioyne faith, that is to say, an assured perswasion of mind, and stedfast confidence of Gods good will, such as haue bene set out in the whole Creed,

63

Faith not without workes.

Creed, we doe as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say, that faith is the principall cause of this iustification, so as by the meanes of faith wee are counted righteous before God.

Sch. No, for that were to set faith in the place of Christ. But the spring, head of this iustification, is the mercy of God which is conueyed to vs by Christ, and is offered to vs by the Gospell, and receiued of vs by faith, as with a hand. And so faith is not the cause, but the instrument of iustification, for that it imbraceth Christ, which is our iustification, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good things.

M. But can he that hath this faith, lacke good workes?

S. No, for by faith we receiue Christ vnto vs. And he doth not onely set vs at liberty from sinne and death, and make vs at one with God, but also (with the diuine inspiration & vertue of the holy Ghost) doth regenererate & newly forme vs to the endeauour of innocencie and holinesse, which we call newnesse of life.

Eph. 3. 2. 4. 5. 6.
& 2. a. 4. &c.
Tit 3. b. 4. 5. 6.
Mat. 1. b. 14. 15
Iohn 1. b. 12.
Rom. 2. d. 22.
&c & 4. c. 16.
d. 29 &c.
1 Cor. 1. d. 30.
He. 2. d. 14 &c.

Rom. 6. a. 4. &
7. b. 6 & 8. a. 4.
&c. b. 9. 10 &c.
2 Cor. 5. d. 17.
Eph. 2. c. 15. &
4. d. 23. 24.
Col. 3. b. 9. 10.

Of Faith and good Workes.

Rom 5.a.1.2.
1 Cor.13.a.2.
Eph.3.c.17.
Iacob.2. d.20.
1 Pet.1.d.19.
2.1.&c.

M. Thou sayest then that Iustice, Faith, and good Workes, doe naturally cleaue together, and therefore ought no more to be seuerd then Christ the author of them in vs can be seuered from himselfe.

Sch. It is true.

M. Then this doctrine of faith doth not withdraw mens minds from godly works and duties.

Psa.1.a.3.
Mat.7.c.17.18.
& 12.b.33.35.
Ro 6.a.7.2,3.
4.&c.
Gal.5.a.6.
Eph.5.c.17.
Col.1.a.6,7.
Tit.3.c.18.

S. Nothing lesse. For good works doe stand vpon faith, as vpon their roote. So far therfore is faith from withdrawing our hearts from liuing bpightly, that contrariwise doth most vehemently stir vs vp to y^e endeavour of a godly life, yea & so far, that he is not truly faithfull, that doth not also to his power both shun vices, & embrace vertues, so liuing alway as one that looketh to giue an account.

Deu 4.a.12.
& 5.d.31,32.
&c.

M. Therefore tell me plainly how our works be acceptable to GOD, and what rewards be giuen to them?

Mat.7. b.6,7,8,
9. and 10.c.17.
19.
Ioh.14. b.15.c.
21.23. and 15.
b.10.
Rom.9 f.31,
32. and 4. d.33.
Heb.11.b.6.

Sch. In good workes two things are principally required. First, that we doe those workes that are prescribed by the law of God. Secondly, that they be done with the mindz and Faith which God requireth. For no doings, or thoughts, enterprized or conceiued without Faith, can please God.

M.

Of Faith, and good Workes.

M. Then if we both doe such good works, and with such mind and faith as God requireth, why should we not be righteous by our good works?

S. Righteousnesse that is to be allowed before **GOD** the Judge, ought to be thoroughly perfect, and in all poynts to agree with the rule of Gods law: But our workes, euen the best of them, doe swarue far from Gods law and iustice, and are many wayes to be blamed and condemned, wherfore we can in no wise be iustified before God by workes.

Luk. 18. d, 18.
12. 14.
Rom. 3. c, 20.
and 4. 3, 2.
Ioh. 4. d, 18. 19.
and 15. b, 14. 15
16. and 25. b, 4.
5. 6.
Efr. 6. 4. b. 6.
Psal. 1 2, 3. 2.
Gal. 2. e, 16.

M. Doth not this doctrine withdraw mens minds from the duties of godlines, & make them slacke and slower to good Works: at least lesse cheerefull and ready to godly endeauiours?

Sch. No: for we are taught by the holy Scriptures, that as our sinnes doe dishonour God, so doe our good workes serue to the setting forth of his glory. No dread of hell therfore, and of damnation, nor hope of heauen and all ioyes, ought to stay vs from sin, or to moue vs to vertue so much, as the feare of dishonoring the Maiesty of God and the desire of his glory, which ought aboue all things to be most pretious vnto vs. For as it is the greatest hozrour & mischief of sin,

Mat. 1. b, 16.
1 Pet. 2. c, 12.

Rom. 2. d. 24.
1 Tim. 6. 3, 1.
Tit. 2. 2, 3.
2 Pet. 1. 5, 8.

M. 2. 5. b, 16.
1 Pet. 2. c, 12.
Mat. 23. 1, 23.
&c.
Ioh. 1. b, 15. c,
21. 23. & 13. b,
10.
Phil. 2. b, 12.
2 Pet. 1. c, 9. 10.
&c.

that God and his holy word are thereby dishonoured, so doth the honour and excellencie of vertue stand herein, that God is thereby glorified. Further, good workes doe profit our Neighbour, both by daede, and by good example: and they doe as certaine testimonies, assure vs of Gods good will towards vs. and of our loue and kindnesse againe to Godward, by keeping his commandements, and they be witnesses of our faith, and so consequently of our saluation. Wherefore we may not say, that good workes are vnprofitable, or done in vaine, and without cause, for that we obtaine not iustification by them.

M. But how can our good works which thou sauest are vnperfect, euen the best of them please God, whose iustice is perfectnesse it selfe?

Rom. 6. 3, 1, 32.
Gal. 5. 2, 6.
Heb. 11. 3, 46.
the whole.
Plal. 103. 33.
& 143. 2, 2.

Sch. It is faith that procureth Gods fauour to our works, while it is assured that he will not deale with vs after exactness of law, nor call our doings to exact account, neither will vse the severity of his iustice in weying of them, but pardoning all their vnperfectnesse, will for Christs sake, and his deservings, account them for fully perfect.

Faith. Of Prayer and intocation.

67

M. Whereas then God doth by Faith both giue vs iustification, and by the same Faith alloweth and accepteth our works; tell me, doest thou thinke that this Faith is a quality of nature, or the gift of God?

Sch. Faith is the gift of God, and a singular and excellent gift. For God instructing vs with his word, and lighting our mindes with his holy Spirit, maketh vs apt to learne & belæue those things, that otherwise would be farre from entring into the capacity of our dull wits, & weake faith. These things the Apostles vnderstanding, do pray the Lord to encrease their Faith.

Mar. 16. c. 13.

Mat. 9. c. 23.

24.

John 9. g. 38.

39.

1 Pet. 1. d. 21.

Luk. 24. c. 24.

27. g. 45. 46.

Rom. 10. b. 8.

c. 14. d. 18. 17.

Col. 3. b. 9.

M. Thou hast in good time made mention of Prayer: for now thou hast ended the declaration of the law of God, and of the Creed, that is to say, of the Christian confession of Faith, it followeth next to speake of prayer & of thanksgiving. In declaring of Prayer therefore, what order shall we follow?

The thir^d p^{ar}t
capall part of
Prayer.

Sch. This order (Master, if it so please you) first to shew who is to be prayed vnto: secondly, with what affiance: thirdly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is to be called vpon?

God alone to
be called on.

Sch. Surely none but God alone.

M. Why so?

Of Prayer and Inuocation.

Pfal. 17. b. 7.

&c. and 28. and
46. and 79. and
104. and 107.

the whole, and
in infinite pla-
ces.

S. Because our health, life, & defence, saluation, and all good things doe remaine in Gods hand and power, it is meet that we aske all needfull things of him, & in all distresses flie vnto his help.

M. Why may we not call vpon Saints and other holy persons, which are departed out of this life, or vpon Angels?

Pfal. 50. c. 15.

and 89. b. 26.

10. 6. c. 23. 24.

Esa. 48. b. 11.

Sch. For that God himselfe requireth our inuocation vpon him only, as being the peculiar and proper worshipping belonging to his Maiesty, which wee may not giue to any other.

M. What more?

Rom. 10. b. 8.

c. 15. d. 10. 17.

and 15. d. 23.

Heb. 11. b. 6.

Sch. If we should in prayer call vpon any other sauing God onely, wee should doe it without the warrant of Gods word, and consequently without faith, which resteth vpon Gods word: And therefore so to doe, were sinne against God, and no seruice to God.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so many wayes vnworthy, ought to call vpon the immortall and most glorious God.

Pfal. 79. b. 8. o.

Dan. 9. c. 18.

John 14. b. 13.

and 16. c. 23. 24.

Ephc. 2. d. 18

Sch. We doe not proudly come before God with our prayer, as though wee of our selues were worthy to bee heard: but

but knowing our alone vnworthinesse,
we come in the name of Christ our Me-
diator, by whose intercession, we trust to
haue access to the Mercie of God, and
to the obayning of his fauour.

1 Tim. 2. b, 5.
He. 4. d, 19. 16.
and 10. d, 12. 22.
Mat. 21. c, 21.
22.

M. By what meanes conceiuest thou this trust
that thou speakest of?

Sch. I doe beleue the promises of
God, made to vs by Christ in the holy
Scriptures, that whatsoeuer wee aske
with faith of GOD the Father in
Christ's name, we shall obtaine so farre
as is expedient for vs.

Mar. 11. d, 22,
23, 24.
Iohn 14. b, 13,
and 16. c, 23, 24.
Heb. 10. d, 19.
22. 23.
Iam. 1. a, 6, 7,
and 4. 2, 4.
Psal. 6. and 38.

M. Now tell me, with what affection of heart
we must pray vnto God?

Sch. If we doe seele in our minds the
griefe of our miseries and sinnes that
doe oppresse vs, as we ought to do, it can-
not be, but that we shall haue great de-
sire of deliuerance from that griefe, and
so with moze seruient affection, shall we
make sute to God for his helpe, with all
prayers and supplications.

the whole, and
50. c, 15. and
114. the whole.
Rom. 7. d, 18.
&c and 8. d, 22
23 c, 26, and 12
c, 12.
2 Cor. 3. b, 4. 5.
Lu. 18. a, 1. 5. 7.
Ephe. 6. c, 18.
Collos. 4. a, 2.
1 Tim. 2. a, 1.
Psal. 34. c, 15.
and 145. c, 18.
19.

M. Is it not then enough to pray with tongue
and voyce alone?

S. God hath promised that he will be
nearer to helpe them onely that call vpon
him truly, that is, with their heart.
and

1 Cor. 14. b 7.
c, 12. 14, 15.

A forme of Prayer prescribed.

and that their prayers doe please him: wherefoze it is also necessary that wee know that language wherein we make our prayers, that our tongue and minde may goe together.

M. Is it lawfull to aske of God whatsoever commeth in our minds to desire?

Sch. God forbid, that we Christians should aske of God in Christs name, any thing contrary to the will of God and our Saviour Christ, and so vnmeet for God to graunt, and hurtfull for vs to receive. Wherefoze least wee should in prayer be carried rashly by our owne affections, Christ himselfe hath prescribed a forme and rule, after the which our prayers ought wholly to be directed.

M. What rule and forme is that?

Sch. Even the same forme of Prayer which the same heavenly Scholemaster appointed to his disciples, and by them to vs all: wherein he hath touched in very few poynts all those things that are lawfull to be asked of God, & behouefull for vs to obtaine, which prayer is after the Authoz thereof, called The Lords Prayer. If therefore we will follow the heavenly

Mat. 7. b. 11.

& 20. b. 2.

Iob 16. c. 23.

24.

Iam. 4. a. 3.

Iohn 5. c. 14.

The parts of the Lords Prayer.

heavenly teacher with his diuine voyce
saying befoze vs, truly wee shall neuer
swarue from the rule of praying.

M. Rehearse me then the Lords Prayer.

Sch. When ye shall pray (saith the
Lord) say thus: Our Father which art
in heauen, hallowed be thy name. Thy
Kingdome come. Thy will bee done in
earth as it is in heauen. Giue vs this day
our dayly bread. And forgiue vs our
trespasses, as we forgiue them that tres-
passe against vs. And leade vs not into
temptation, but deliuer vs from euil. For
thine is the Kingdome, and the power,
and the glory, for euer and euer, Amen.

Mat. 6. b, 9, 10.
&c.
Luk 11. a, 12.
&c.

M. Dost thou thinke that we are bound euer
so to render these very words, that it is not law-
full in one word to vary from them?

Sch. It is no doubt, but that we may
use other words in praying, so that wee
swarue not from the meaning of this
prayer: and doe pray to God with such
affiance and affection, as I haue befoze
spoken of.

This is euident
by the Booke
of Psalmes and
other prayers
contayned in
the holy scrip-
tures.

M. How many parts hath the Lords Prayer?

Sch. It containeth fīre: or as some di-
uide it, seuen petitions, but in y whole
there are but two parts. Whereof the
first

The parts of
the Lords
Prayer.

The Lords prayer, God our Father.

first belongeth onely to the glory of God, and containeth the thre former Petitions: the second, which containeth the thre or foure latter Petitions, belongeth properly to our commodity and profit.

M. Why dost thou speake so directly vnto God in thy prayer: saying, Our Father?

Sch. For that I speake not as to one absent or deafe: but I call vpon God our Father, and pray vnto him as one that is present, being surely perswaded that he heareth me when I pray, for else in vaine should I craue his helpe.

M. Let vs somewhat diligently examine euery word, why dost thou call God Father?

S. For that sure trust of obtaining is the foundation of right praying, as hath before bene declared: it was Gods will that wee should call on him by the sweetest name of Father: that we might haue boldnes to goe vnto him, and in hope of his helpe, euen as Children doe vse to deale with their father: yea, & with far better hope then any Children can haue of their naturall father, how much God our heauenly Father in ability, goodnes, and

Psal. 33. b, 13.

14. and 34. c, 15

17, 18. and 94.

b, 9. 10, 11. and

13. 9. a, 1, 2 &

and 145. c, 18.

119.

Mat. 21. c, 2. I.

11.

M. r. 11. d 22.

23, 24. 10. 16. c,

23. 24.

Heb. 10. d, 19.

22. 23.

Iaco. 1. a, 6. 7.

Ro. 8. c, 15. 16.

Gal. 4. a 6.

Mar. 7. b, 7. 11.

Lessons out of the first Petition.

and readinesse to helpe vs excēdeth all
earthly Fathers.

M. What else doth the name of Father teach
vs ?

S. That we come to prayer with that
loue, reuerence, and obedience, which is
due to the heauenly Father frō his chil-
dren, and that we haue such mindes as
becommeth the Children of God.

Luk. 11. b. 9. 13.
Mal. 1. b. 6.
Mat. 16. d. 39.
42.
Psal. 12. a. 1. 2.

M. Why dost thou call God our Father com-
mon, rather then scuerally thine owne Father?

Sch. Euery godly man may (I grant) lawfully
call God his owne. But such ought the deere loue among Christians
to be, that euery one should haue regard
to the common profit of all: for which
cause in all this prayer, nothing is pri-
uately asked, but all the petitions are
made in the common name of all.

1 Cor. 1. a. 4.
Rom. 12. b. 4. 5.
c. 10. d. 16.
1 Cor. 10. f. 24
and 13. b. 5.
and 12. b. 12.
&c. c. 2. 1. &c.
d. 25. 26. &c.
Malac. 2. b. 10.
Ioh. 8. c. 41.
Eph. 4. a. 56.

M. What more ?

S. The rich and great men are taught
not to disdain men of poore and simple
state, but to regard them as their bre-
thren, whom God accepteth to the hono-
r of his children. And again, the poore and
silly persons, which are most despised in
this world, may yet in the meane time
relæue themselves with this comfort,
that

Iac. 2. a. 12. 3. 5.
Deu. 10. c. 15.
&c.
Psal. 10. c. 17.
18. and 68. a. 5.
6. and 146. b. 6.
7. 8.

Gods name is to be hallowed.

that in Heauen they haue all one most mighty and most louing Father.

M. Why dost thou say that God is in heauen?

Psal. 11. b. 4. 5.
&c. and 20. b. 6.
and 33. b. 13.
14
& 13. a. 4. 5. 6.
and 115. a. 3.

S. For that I beleeue that God raig-
ning in eternall and highest felicity, pos-
sesseth the power of heauen, and there,
with also holdeth the gouernance of all
things, as hee is each where pzent,
sith, heareth, and ruleth all things.

M. What more?

Col. 3. a. 1. &c.

S. We are withall admonished, not
to aske any thing mēt for God, but as
speaking to our heauenly Father, to
haue our hearts raised from death, and
despising earthly things, and thinking
vpon things aboue, and heauenly, con-
tinually to aspire to that most blessed fe-
licity of our Father, and to heauen, as
our inheritance by our heauenly father
thzough Chzist our Saviour.

Rom. 8. c. 17.
1ph. 1. c. 14. d.
18.
Heb. 9. d. 15.
1 Pet. 1. a. 3. 4.

M. This then so happy a beginning and entry
of prayer, being now opened vnto vs, goe too
rehearse me the Petition.

Sch. First we pray that Gods name
be hallowed.

M. What meaneth that?

S. Nothing else, but that the name of
God be made knowne to mortall men,
and

Gods Kingdome prayed for to come.

and that his praise and glory be every where magnified here in earth, as it is meete to be. And that the names of all fained Gods being utterly abolished, the onely diuine name and Maiesty of God the heauenly Father be had in honour, and called vpon with pure mindes by men of all ages, Countries, and parts of the world.

M. What more?

Sch. Wee pray that the holy Name of God be not euill spoken of, for our faults, and as it were dishonoured thereby: but rather that his glory be by our owne godlinesse towards God, and goodnesse towards men, every where magnified.

M. Goe forward.

S. Secondly, we pray for Gods Kingdome to come, that is, that he suffer not the diuine truth of his word, & Gospel of Christ, whereby he raigeth in good and godly mens hearts, to lye hidden in darknesse, but that it daily more and more be made manifest & well knowne to all men, being instructed with the heauenly doctrine of the same. And that

his

Iosu. 24. c. 14.
d. 23.

Psal. 89. a. 5. 6.
&c.

Psal. 96. a. 1. 2.
3. &c. & 97. b.

7. 9. & 113. &
135. and 145.

the whole.
10 4. c. 23. 21.

Rom. 1. c. 3.
and 11 e 36.

& 16. d. 27.

1 Co. 10. g. 31.
Ep. 3. d. 20. 21.

1 Tim. 1. d. 17.
Esa. 5 2. a. 5. 6.

Ezech. 36. d.
20, 21.

Rom. 2. d. 24.
Mat. 5. c. 16.

2 thes. 1. d. 1. 12
Mat 9. d. 38. &

28. d. 19. 20.
Lu. 4. c. 18. 19.

Io. 17. c. 17. 20.
2 Cor. 3. d. 15.

10. & 4 a. 1. 4.
&c.

Eph. 6. c. 18. 19.
1 Thes. 3. a. 1. 2.

Mat. 13. d. 15.
c. 38. 32. & 15.

c. 2. 3. 5. 6. &c.

Mat. 7. 2. 3. 4.
&c. b. 7. 8. 9. &c.
Iohn 16. a. 2. 3.
&c. and 17. b.
14. 15.

he would resist and ouerthzow the craft
and violence of Sathan, and of wicked
men that labour to darken the trueth
with lies, or to oppresse or rote it out
by cruelty.

M. Say on.

Ioh. 6. c. 13.
Eph. 1. d. 21.
Luk. 22. d. 31.
32.
Rom. 6. b. 12.
&c. and 8. a. 5.
b. 9. &c. and 16.
c. 10.
Gal. 5. c. 15. 15.
&c.
Ephe. 6. h. 10.
&c. and d. 17.
18, 19. &c.
1 Pet. 5. c. 8, 9.
Mat. 25. c. 34.
d. 41. 16.
Rom. 8. c. 16.
17, 18.
1 Pet. 1. a. 3.
Tit. 3. c. 7.
Psal 40. b. 8.
Mat. 26. b. 39.
42.
Iohn 5. d. 30.
and 6. d. 38.
Ephe. 6. a. 1.

Sch. We pray that God by his holy
spirit would illuminate and gouerne the
hearts of all such as be of his Church,
wherein he raigneth specially as in his
Kingdome, and that hee would streng-
then them with his ayde and power as
his souldiers, that they may earnestly
fight against, and subdue the deuill the
world, and the lusts of the flesh, to the
enlarging of his Kingdome here vpon
earth: and that lastly, all his and our
enemies being vtterly troden downe,
G D D may gloziously raigne and tri-
umph ouer all, and wee by Christ may
finally, as his childzen and herzes, be
made partakers of his euerlasting king-
dome.

M. What followeth?

S. That Gods will be done. For it is
the duty of Childzen to frame their life
accozding to the wil of their fathers, and
not contrariwise their parents to con-
forme

forme themselves unto the will of their
chilozen.

M. Whereto doest thou adde, that Gods will
may be done in earth as it is in heaven?

Sch. Whereas the mindes of earthly
men, burning with lusts, are common,
ly carried to desire, & doe those things
that most displease God: we pray that
he will with the moving of his holy spi-
rit, so change and fashio[n] all the willes
of vs all to the will of his maiesty, that
we may will or with nothing that his
diuine will misliketh.

Rom. 8. a 5. 7.
&c.
Rom. 8. a 2. 5.
b 9. 11. &c.
c 14. 15. &c.
1. Cor. 2. c. 12.
&c. & 3. d 16.

M. Proceed.

Sch. We pray also that whatsoener we
perceibe to betide vs by his will, wee
may receiue & suffer it, not onely with
contented, but also with glad some hearts.
And that after the examples of his An-
gels, these heavenly spirits, and of his
excellent creatures the Sunne, Moone,
and Stars, set before our eies in heaven,
for like example of obedience to Gods
will, al we in earth may be in al things
likewise seruiceable, and obedient vnto
his Maiesty: that as in heaven, so in
earth, there be no rebellion nor repining
against Gods holy will.

Act. 21. c 14.
1. Pet. 1. a 3. &c.
4. c 12, 13, &c.
Psal. 19. a 1.
&c. & 9. b 11.
&c. & 103. d
20, &c. and 104
a 4, and 135.
b 7, &c. and
136. b 7, 8, 9.
Heb. 1. b 6, 7. d
14.
Apoc. 7. c 11.
&c. and 19. b
10, and 12. c 9.

The meaning of this word Bread.

M. What more ?

Deu. 4. a 2, and
5. c 22, and 28.
c 14.

Mat. 7. c 21,
and 12. d 50. &
15. a 3, & c.

2. Cor. 3. b 6. c
14.

Gal. 3. c 5.

Sch. Seeing that God hath in his holy Scriptures expressly declared his will, which he hath plainly notified, by giuing them the name of his testament; or last will: they that vary from the meaning of the Scriptures, surely do manifestly depart from the will of God.

M. Now thou hast well answered touching the first part of the Lords prayer, which part containeth these three poynts that belong onely to the glory of God, I thinke it good for vs to goe forward to the second part, which properly concerneth things profitable for our selues.

Psal. 104. c 1.
5. d 27, and 105
b 10, 11, & c. and
144. c 10, 11,
& c. and 145.
c 14, 15, 16.

Sch. The first poynt of the second part is, Give vs this day our daily Bread.

M. What doest thou meane by the name of bread?

Sch. Not onely those things that minister vs food & apparel, but also all other things vniuersally, that are needfull to the maintaining, and preserving of our life, and the leading of it in quietnesse without feare.

M. Is there any thing else whereof this word bread doth admonish vs?

Psal. 78 c 18.
& c. d 29, 30.
and 106. c 14, 15
Mar. 6. d 25.

Sch. That we seeke not, and gather together curiously dainty things for banquetting, or precious apparell, or sumptuous

The meaning of this word Bread.

tuous household stuffe, for pleasure: but Luc. 16. c 19. &c.
that we despising delicacies & exesse, 1. Tim. 6. b 7, 8, 9.
be contented & satisfied with little, tem- Heb. 13. a 5.
perate, and healthfull diet, and with
meane and necessary apparell.

M. How dost thou call Bread thine, which thou prayest to haue given thee of God?

Sch. By Gods gift it becommieth ours, Mat. 7. b 78.
when he liberally giueth it vs for our 1. Cor. 4. b 7.
dayly bles, though by right it be not due 1. Tim. 6. d 17.
to vs. Iacob. 1. c 17.

M. Is there any other cause why thou callest it thy bread?

Sch. By this word, we are put in mind Gen. 3. d 19.
if we ought to get our liuing with our Eph. 4. d 28.
labour, or by other lawfull meanes, and 2. Thes. 3. b 8.
that being therewith contented, we doe c 10, 11, 12.
neuer by couetousnesse, or fraud, seeke
any thing of other mens.

M. Seeing God biddeth vs to get our liuing by our own labour, why dost thou aske bread of him

Sch. Because that in vaine shall we Psal. 127. a 1, 2.
waite all the course of our life in toyle of 1. Cor. 3. b 7.
body and trauell of minde, vnalesse it
please God to prosper our indeanours.

M. Thinkest thou that rich men also, which haue flowing plenty and store of all things, must daily craue bread of God?

Sch. In vaine shall we haue plenty of

Our dayly Bread, Forgiuenesse.

Deu. 8. a 3.
Pfal. 4. b 9. 10.
& 18. d 29, 30.
Luk. 1. c. 53, &
4. a 4. & 12. 6.
15.
1. Tim. 6. d 17.
Apoc. 3. d 17.

all things, vnlesse God by his grace doe make the vse of them healthfull to vs for the maintenance of our life. For which cause, euen after supper we pray to haue the dayly meate, which we haue already receined, to be giuen vs of God that is to say, to be made lifefull and healthfull to vs.

M. Why be added these words, daily, & this day?

Mat 6. d 25.
& c. c 14.
Luk. 5. g 41.
Phil. 4. b 6
1. Tim. 6. a 9,
10.
1. Pet. 5. b 7.

Sch. That we auoiding all carefull conuictiounesse, & doing diligently our duty, should dayly craue of our most liberall father that, which he is ready dayly to giue vs.

M. Goe forward to the rest.

Sch. Now followeth the first petition, wherein we pray our father. 1 o forgiue vs our trespases.

M. Is this asking forgiuenes necessary for al men

Pfal. 14. a 13
& 53. a 12 3.
Rom. 3 b 10.
11, & c. d 23.
Ioh. 8. a 7.
Iac 2. a 10, 11.
1. 10. 1. b 8. 10.
Luk. b 9. 11.
& c. 13, 14.

Sch. Yea, for so much as there liueth no mortall man that doth not off slip in doing of his duty, and that doth not oft and grieuously offend God. They therefore that doe not confesse that they haue sinned, nor do craue pardon of their defaults, but with the Pharisee do glory in their innocency, and righteousness, be
foze

foze God, or rather against God, they ex-
 clude themselves from the fellowship of
 the faithful, to whom this form of pray-
 er is appoynted for them to follow, and
 from the hope of forgiuenesse of sinnes,
 which onely remaineth in the mercy &
 goodnesse of God thzough Christ. For
 this is that which Christ saith, that hee
 came into the world, not to cal the righ-
 teous, but sinners to repentance.

M. Why is there a condition added?

Sch. It is most reasonable y we should
 pray, that God would so forgiue vs, As
 we forgiue them that trespasse against
 vs. For vnlesse others doe find vs ready
 to forgiue them, vnlesse we in following
 the mercifulnesse of God our father, do
 shew our selues to be his Childzen, hee
 playnely warneth vs to looke for no-
 thing else at his hand, but extreame se-
 uerity & punishment. For according to
 the same rule of rigor, & after the same
 example, shall iustice without mercy be
 done vpon him, that cannot finde in his
 heart to shew mercy to others.

M. May it not seeme, that our forgiuing of men,
 should deserue pardon of God, or be as a certain
 recompence made vnto God?

¶ 3

Sch.

Sinne and temptation.

Iacob. 2. b 13.
Rom. 3. d 24,
25, & 11. a 5, 6
Gal. 5. a 4.

Sch. Not so : for then should not Gods
forgiuenes be freely giuen : neither had
Christ alone vpon the Crosse fully paid
the paynes of our sin due to vs , for the
w no man else could , or can make any
recompence or amends vnto God.

M. Now goe forward to the sixt petition, which
some doe make two Petitions.

Mat. 12. d 13.
4. 345.
Ioh 5. b 14, &
8. b 11.

Sch. Therein we pray , that he leade vs
not into temptation, but deliuer vs from
euill.

2. Pet. 2. d 20,
21, 22.

M. Why so ?

Mat. 10. b 16.
&c. & 26 d 41.
Luc. 22. d 31,
32

Sch. As we befoze doe aske forgiuenes
of sinnes past , so now we pray that wee
sinne no moze. For we by nature are so
vnwarie to forsee, and so weake to resist
the manifold snares, temptations. & in-
ticements of the Diuel the World, and
the concupiscence of the flesh , that wee
cannot but be ouercome, vnlesse God do
assiste vs with his grace, & arme vs with
his strength: & therefore we say by pray-
er vnto the protection of our Almighty
& most louing Father , that he will not
suffer vs to be ouercome with any
wicked temptation, but that he will de-
liuer and saue vs from all euill.

1. Cor. 1. d 27,
&c.
2. Cor. 11. a 3.
Eph. 6. b 10, 11
12, &c.
Iaco. 1. b 14. &
4 a 1.

1. Pet. 5. c 8, 9.
1. Iohn 2. c 15,
16.
Rom. 16. d 20.
2. Tim. 4. d 17,
18.

M. There remaineth yet the conclusion of the
Lords

Lords Prayer.

Sch. For thine is the Kingdome, and the Power, and the Glory, for euer, Amen.

M. Why would Christ haue this conclusion added?

Sch. To make vs vnderstand, that Gods power and goodnes is so infinitely great that there is nothing which hee either cannot, or will not giue vs, praying for it, & asking it rightly: Which also this word Amen, which is to say, So bee it, being added in the end of the Prayer, doth confirme vnto vs.

M. Why is there in the latter end mention made of the glory of God?

Sch. To teach vs to conclude all our Prayers with prayles of God: for that is the end whereunto all that we desire to obtaine in our Prayer, and all our thoughts, words and workes, and all things vniuersally ought to be preferred & applyed. For to this end he hath created vs, and placed vs in this world.

M. Goe forward.

Sch. Moreover, to prayse and magnifie Gods goodnes, iustice, wisdome, and power, and to giue him thanks in our owne name, and in the name of al man,

¶ 4

kind

Mat. 7. b 10. 11.

and 21. c 23.

Iohn 16. c 3.

2. Cor. 1. b 9.

10. d 20. & 9.

c 8. & c.

Eph. 3. d 20.

1. Tim. 6. c 15.

16.

Iacob. 1. a 6.

1. Cor. 10. g 31

1. phe. 3. d 20.

21.

Phil. 1. b 11.

1. Tim 1. d 17.

Iude f 25.

Psal. 29. a 12.

& 34. a 1, 2, 3,

& c. & 50. c 14.

15 d 23 and

97. a 12. and

95. 96. 103.

the whole.

Thankfulnesse, and vnthankfulnesse.

Rom. 15. b 6.

1. Theſſ. 1. a 2.
and 5. d 18.

2. Theſſ. 1. a 3.

Luk. 17. d 17.

Ioha 7. d 44.

Rom. 1. c 21. d

25.

1. Pet. 4. c 11.

2. Cor. 22. a 6.

b 2.

2. Cor. 9. c 3.

&c. d 12.

Mat. 5. c 16.

1. Pet. 2. c 12.

and 4. c 10. 11.

kind, is parcell of the worshipping of
God, belonging as properly to his ma-
iesty, as prayer; wherewith if wee doe
not rightly worship him, surely we shal
not onely be vnworthy of his so many
and so great benefits as vnthankfull
persons, but also shall be most worthy
of eternall punishments, as wicked of-
fenders against Gods Maiesty.

M. Sith wee also receiue benefits of men, shall
it not be lawfull to giue them thanks?

Sch. Whatsoever benefits men do to vs
wee ought to account them receiued of
God, because he alone indeed doth giue
vs them by the ministrie of men, so that
our thankfulnesse to men, redoundeth
to the glory of God, the true and last
end of all things.

M. Now we haue ended our treating of the law
of God, of the Creed, or Christian confession;
and also of Prayer and of Thanksgiuing, shall
we not last of all, conueniently speake of the
Sacraments?

Sch. Most conueniently (Maister) for
they haue alwaies prayers and thanks-
giuing ioyned vnto them.

M. Tell mee therefore how many Sacraments
hath Christ ordayned in his Church?

Mat 26. c 26.

&c. & 28. d 19.

Sch. Two: Baptisme, and the Lords
Supper.

Supper.

M. What meanest thou by this word Sacrament?

Sch. A Sacrament is an outward testifying of Gods good will and bountifullnes towards us through Christ, by a visible signe, representing an invisible & spirituall grace, by which the promises of God touching the forgiveness of sins, and eternall Salvation given through Christ, are as it were sealed & the truth of them is more certainly confirmed in our hearts.

M. Of how many parts consisteth a Sacrament?

Sch. Of two parts: of the outward element or creature, being a visible signe, and of that invisible grace.

M. What is the outward signe in Baptisme?

Sch. Water, wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, the Son, and the holy Ghost.

M. What is the secret and spirituall grace?

Sch. Forgiveness of sins, and regeneration: both which, we have by the death and resurrection of Christ: and thereof we have this Sacrament as a Seale and pledge.

Ioh. 3. 28.
Act. 2. f 28, &c.
1. Cor. 11. c 13.
&c.
Tit. 3. b 5.
Mat. 3. c 11.
&c. & 2. 6, 26.
27, 28.
Mar. 16. d 16.
Iohn 3. a 26.
Act. 2 f 38.
1. Cor. 10. d 16.
& 11. c 24, &c.
Gal. 3. d 27.
Mat. 3 c 11.
&c. & 26. c 16,
16. &c.
Iohn 3. a 5.
Mat. 3. c 11.
12. & 28. d 19.
Iohn 2. a 5.
1. Cor. 10. d 16.
Act. 8. d 36, 37,
38.
Mar. 1. a 4.
Act. 2. f 38.
&c. and 22. c 6.
Rom. 6. a 3.
&c. Gal. 3. d
26, 27.
1. Pet. 3. d 12.

M.

Eph. 2. a 3. d

19, 20.

Tit. 3. b 3, 4, plainly.

5, &c.

Mat. 28. d 19.

Mar. 16. d 16.

Iohn 3. a 5.

Ro. 6. a 3, &c.

I cor. 12. b 15.

I. Pet. 3. d 21.

Mat. 1. a 4. b

15, and 16. d 16

Act. 2. f 38, &c

and 8. d 36, 37

&c. and 16. d

31. 33, 34, and

19. a 4, 5, and

22. c 16.

I. cor. 12. b 15.

Ro. 6. a 3. &c.

and 13. d 11. 13

14.

Gal. 3. d 26, 27

Eph. 4. d 20, 28

&c.

Col. 2. b 12.

Gen. 9. b 9, and

17. a 78.

Mat. 10. d 14.

10.

Rom. 3. a 3, and

4. c 21, &c. and

6. a 3, &c.

Gal. 3. d 27.

Eph. 4 20, 21,

&c.

Col. 2. b 12.

Baptisme, Repentance, and Faith.

M. Shew mee the effect of Baptisme yet more

Sch. Where by nature we are the
children of wrath, and none of Gods
Church or household, we are by baptisme
receiued into the Church, & assured that
we are now children of God & ioyned &
grafted into the body of Christ, and be-
come his members, and do grow into
one body with him.

M. What is required of persons to be Baptised?

Sch. Repentance and Faith.

M. Declare thy meaning of these more largely.

Sch. First we must truly repent vs of
our former life, & beleeue assuredly that
we are cleansed from our sins by y blood
of Christ, & so made acceptable to God,
and that his spirit dwelleth in vs. And
then according to this beliese & promise
made in Baptisme, we must endeuo-
our selues to mortifie our flesh, & by our
good life to shew that we haue put on
Christ and haue his Spirit giuen vs.

M. Why then are Infants baptised, which by
age cannot performe these things?

Sch. Because they be of Gods Church,
and Gods blessing and promise made to
the Church by Christ (in whose Faith
they are baptised) pertaigneth to them,

Which

The Sacrament of the Lords Supper.

Which when they come to age, they must themselves learne, beloue and acknowledge, & endeavour in their liues to expresse the duty at their Baptisme promised and professed.

M. What is the order of the Lords Supper?

Sch. The same which the Lord Christ did institute: Which in the same night that he was betrayed, tooke Bread, and when he had giuen thanks, he brake it and gaue to his Disciples, saying. Take eate, this is my Body which is giuen for you. Doe this in remembrance of me. Likewise after Supper hee tooke the Cup, and when he had giuen thanks, he gaue it them, saying: Drinke yee all of this, for this is my Blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it, in remembrance of me. This forme and order we ought to hold, and truly to keep, and to celebrare deuoutly till hee come againe.

M. To what vse?

Sch. For a continuall thankfull remembrance of his death, & the benefits y^e we receiue

Mat. 26. c 26.

Mar. 14 c 21.

&c.

Luk. 22 c 19.

&c.

1. Cor. 11. b

23, 24, &c.

Luc. 12. c 19

1. Cor. 11. c 2

26, &c.

10. 6. 27. 32.

35. c 48. &c. f

54, 55.

1. Cor. 10. d 16

receiue thereby, & that as in Baptisme, we are bozne againe, so with the Lords Supper we may be alway fed & sustained to spirituall & euerlasting life. And therefore it is enough to be once Baptised, as to be once bozne: but as we neede oft to feed, so is the Lords Supper oft to be receiued.

M. Which are the parts of this Sacrament ?

Sch. The parts hereof, euen as of Baptisme, are of two sorts, the one earthly, & sensible: the other is heauenly, and removed from all outward senses.

lat. 26. d 26,

7.

lat 14. c 23,

3

M. What is the earthly and sensible part.

u. 22 c 19, 20.

1. Cor. 11. c

3. 15.

ph. 6. d 27.

3, &c. c 48.

c. g 63.

1. Cor. 10. d 16

Sch. Bread and Wine, both which matters, the Lord hath expressly commanded all to receiue.

M. What is the heauenly part and matter removed from outward senses ?

Sch. The body & blood of Christ, which are giuen, taken, eaten, and drunken of the faithfull in the Lords Supper, only after a heauenly and spiritual manner, but yet verily and indeed : in so much that as y^e Bread nourisheth our bodies, so Christs body hath most singular force spiritually by faith to feede our soules.

Cor. 10. 4. 15

And

And as with ~~the~~ mens hearts are
cheered, and their strengths confirmed,
so with his blood our soules are relieved Iohn. 6. f 34.
and refreshed through faith: which is
the meane whereby the body and blood
of Christ are receined in the Supper.
For Christ as surely maketh them that
beliene in him partakers of his body &
bloud, as they surely know that they
haue receined bread & wine with their
mouthes and stomackes. And it is also
a gage of our immortality, and a pledge
of our resurrection.

M. Is then the bread and wine changed into the
substance of the body and blood of Christ?

Sch. No, for that were to destroy the na- Mat. 26. d 26.
ture of a Sacrament, which must consist 27.
both of heavenly & earthly matter, and Mat. 14. c 22.
to make a doubt of the truth of Christs 23.
body, and to giue occasion of grudging Luk. 22. c 19.
vnto the mindes of the receiuers. 20.

M. Was this supper ordayned of Christ to be 1. Cor. 11. c
offred as a sacrifice to God the father? 23, 24, 25, 26,
27, 28.

Sch. No: for when Christ died vpon the He. 7. d 26, &c.
Crosse he once fully made that onely, and 9. d 1, &c.
nerlasting sacrifice for our saluation g 25, &c. and
for euer, and hath left nothing for vs to 10. c 9, 10, 12.
14 d 18.
Luk. 22. c 19.
doe,

The right vse of the Lords Supper.

1. Cor. 11. c 24. **doe, but thankesfully to take the vse & benesse of that eternall Sacrifice, which we chiefly doe in the Lords Supper.**

1. Cor. 11. f 28, *M* What is our duty to doe, that wee may come rightly to the Lords Supper?

er. 24. b 7. and 29. b 12, 13. *Sch.* **To examine our selues whether we be true members of Christ.**

1. Cor. 11. f 28, *M.* By what tokens shall we know this?

1. Cor. 11. f 24. *Sch.* **First, if we heartily repent vs of our sin: next, if we stay our selues and rest in a sure hope of Gods mercies through Christ, with a thankful remembrance of our redemption purchased by his death. Moreover if we conceiue an earnest minde & determinate purpose to leade our life godly hereafter. Finally, seeing in the Lords supper, is contained a token of friendship & loue among men, if we beare brotherly loue to our neighbours: that is, to all men, without any euill or hatred.**

M. Having sufficiently (as I thinke) examined thee concerning the chiefe poynts of Christian religion, I would see now, how briefly and sufficiently thou canst rehearse the whole sum of all that hath hitherto been sayd.

Sch. **First the Law of God, contained in the ten Commandements, setteth before**

Deut 4. a 1, 2, 13.

foze my eies, a perfect rule of godly life
 which I am bound to obey vpon payne
 of eternall damnation: wherfoze by the
 same law I doe know my sinne, and the
 wzath of God against me for the same,
 and that euerlasting death by Gods iu-
 stice is therfoze due vnto mee: which
 breedeth in me a horrible feare of mind,
 & trouble of conscience, from the which
 it being impossible for me to be deliue-
 red by mine owne wisdomie, power, or
 vertue, or by any helpe or meanes of
 man or Angel I am taught by the Gos-
 pel, that Christ the Son of God, be-
 ing made man without sin; hath by his
 death sufered the punishmēt due for my
 sinnes, pacified the wzath of God
 his ffather toward me, and reconciled
 me vnto his fauour againe, and made
 mee partaker of his owne iustice, and
 heire with him of euerlasting life; of
 all which benefits of Christ I am made
 partaker by faith in him: Which faith
 the holy Ghost by the preaching of the
 Gospell hath wrought in my hart: con-
 firming y same also by his holy Sacra-
 ments, being visible & sure tokens and
 pledges

Psal. 19. b 7.
 &c. and 119. a
 4. &c.
 Mat. 19. c 16.
 17.
 Luk. 10. c 25,
 26, 27, 28.
 Rom. 2. b 12.
 13, & 3. c 19,
 20. & 4. c 15.
 Gal. 3. b 10.
 2 Cor. 2 b 7.
 & 7. c 2. 10, &c
 Ro. 1 c 15, 16.
 Act. 13. f 38,
 39.
 Heb. 1. b 4, 5,
 &c. & 9 c 9. d
 12. 14. & 10. a
 2, 3, 4, &c.
 Mat 1. d 20,
 21, &c.
 Ioh 1. b 14. c
 29.
 Esa. 53. 24. s.
 6. c. 10, 11.
 Rom. 3. d 24,
 25, &c.
 Rom. 3. d 23,
 &c. & 8. c 14,
 15, 16, 17, &c.
 Rom. 10. b 8. c
 14. d 16, 17.
 1. Cor. 12. a 3.
 6. b 9, &c.

Mat. 38. d 19, 20. Mar. 16. d 15. 1. Cor. 10. d 16, 17.

Psal. 1. a 3. pledges of Gods goodnes towards mee,
 Ma. 7. c 17. 18. through Christ. The which faith as a
 Luke 1. 74 75. liuely & fruitfull tree, should bring forth
 Rom. 6. a 1. 2. in me the fruits of good works, holines
 3. &c. and righteousness, all the dayes of my
 Gal. 5. a 8. life, to the honour of God, who hath be-
 Mat. 5. b 16. stowed so many benefits vpon me: & to
 1. Pet. 2. c 12. the profit & good example of my neigh-
 Mat. 9. c 23. 24. bors. For the increase of y^e which faith,
 Ro. 1. a 7, &c. and grace to please God, and for the ac-
 & 9. d 16. complishing of all these things, I seeing
 1. Cor 1 a 3. 4. of my selfe most weake & vnable there-
 &c. vnto, ought to make continuall & most
 2. Cor. 3. b 5. earnest suite by hearty prayer vnto God
 &c. & 7. c 15. the father, the giuer of all good things, in
 and 15. b 10. the name of his son our Saviour Iesus
 Phil. 2 b 13. Christ, yielding alwaies vnto him most
 Ep. 1. a 5, 5, &c. hearty thanks for all his benefits.
 2. Thess. 1. d 12.
 Iob. 14. b 13. and 15 b 16.
 and 16. c 23.
 1. Cor. 10. g 11. M. I doe see my good child that thou well
 Ep. 3. d 20. 21. vnderstandest the sum of Christian godlinesse.
 Iud. f 25. Now it resteth that thou so direct thy life by the
 Mat. 13. c 13. rule of this godly knowledge, that thou seemest
 Luc. 12. f 47. not to haue learned these things in vaine.
 Rom. 1. c 21.
 and 2. b 13.
 Eph. 4. d 10.
 21. & 5. b 8. 9.
 Phil. 1 b 9. 20.
 11. Col. 1. 2 5.
 6. b 9, 10.
 Tit. 4. d 36.
 James 1. d 22, 23, 25, &c 4. d 17. 1. Pet. 2. d 20. 21.

Sch. I will doe my diligence by Gods
 helpe, worshipfull maister, & omit no-
 thing, so much as I am able to doe, that
 I may answer the name and profession
 of a true Christiā. And also I wil hum-
 bly

by craue of almighty God, that he suf-
fer not the seede of his doctrine to perish
in my heart, as sowen in a dry & barren
soyle; but that hee will with the diuine
dew of his heauenly grace so water, and
make fruttfull the dzyneffe and barren-
nes of my heart, that I may bzing forth
plentifull fruits of godlinesse, to bee be-
stowed and laid vp in the barne and gar-
ner of the kingdome of heauen.

Tie. 1. d. 26.
Sip. 1. d. 22.
23. 25. &c. and
4. d. 17.
2. Pet. 2. d. 10.
21.
Luke 11. b. 9.
c. 13. & c. 1. b. 7.
Iam. 1. a. 1. 6.
Mar. 13. c. 19.
20. &c.

John. 15. c. 16.
Psal. 1. a. 3.
1 Cor. 3. b. 9 7.
2. Co. 9. c. 10.
14. and 13. d.
16. 17. 18.
Mat. 3. c. 12. &
15. d. 23.
John 3. 36. &c.
Gal. 5. d. 22.
23.

2. Cor. 8. b. 10.
11. &c.

Eph. 5. c. 14.
Rom. 12. d. 1.

M. Do so my good Child, and doubt not but
as thou hast by Gods guiding first conceived this
in mind and will, so shalt thou by his grace, ar-
taine to an happy & blessed end of this thy god-
ly study & endeavor; to thy eternall salvation,
and to the glory of God: to whom be all honor
and glory, world without end.

An A'monition for the
Morning.

A Wake thou that sleepest, and stand
up from the dead, and Christ shall
giue thee light.

It is time that we should now awake
out of sleepe.

The night is passed, and the day is
come nigh, let vs therefore cast away the
beds of darkenes, and let vs put on the

C armour

Psalmes.

armour of light.

13. Let vs walke honestly as in the day
and put we on the Lord Iesus Christ.

Mat. 5. c. 12.

Let our light so shine befoze men, that
they may see our good woꝝkes, and glo-
rifie our Father which is in heauen.

Sap. 6. b. 13.

- Wisdomē is a noble thing, and ne-
uer faðeth away; yea, it is easily seene
of them that loue it, and found of such
c. 14 as seeke it.

It pꝛeuenteth them that desire it, that
it may shew it selfe vnto them.

15. Who so awaketh vnto it betimes in
the morning, shall haue no trauell, for he
shall find it sitting ready at his doozes.

Eccle. 2. c. 13.

Wisdomē excelleth foolishnesse, as
farre as light excelleth darkenesse.

A Psalmē for the Morning.

Psal. 113. 1. 2.

Praise God, O ye childꝛen of his ser-
uants, pꝛaise yee the Name of the
Lord, Blessē ye the Name of the Lord,
from this time forth for euermore.

The name of God is highly to be pꝛai-
sed from the rising vp of the Sunne, vnto
the going downe of the same.

The

Psalms.

The day (O Lord) is thine, and the night is thine: thou hast prepared the Light, and the Sunne. Psal. 74. c. 4.

Wee haue layd vs downe and slept, Psal. 3. b. 5.
¶ are risen vp againe: for thou (O Lord)
hast sustained vs.

O God thou art our Lord, early in the Morning doe vvee seek thee, and with our prayer come before thee. Psal. 92. l. 2. 1. and 88. b. 12.

We are thy seruants O Lord, grant vs vnderstanding, that wee may know thy testimonies. Psal. 119. verse 125.

Make us to know the way that wee should walke in, for vvee lift up our soules unto thee. Psal. 143. b. 9.

Teach vs to do the thing that please thee, for thou art our Lord, let thy good Spirit lead vs forth in the way of life. c. 11.

Cause us to heare of thy loving kinde-
nesse betimes in the Morning, for in thee is our trust. Psal. 43. b. 2.

Replenish vs early in the morning with thy mercy, and we shall cry for joy and be glad all the dayes of our life. Psal. 90. c. 14.

For thou (O Lord) art the thing that we long for, thou art our hope, even from our youth. Psal. 71. a. 4.

Prayers.

Through thee we haue bin maintai-
ned euer since we were bozne : thou art
hee that tooke us out of our Mothers
wombe : our praises shall bee alwayes
of thee.

Psal. 89. c 16.
17.

We will sing of thy powver, and will
praise thy loving kindnesse betimes in
the Morning : for thou hast beene ever
our strength, our refuge, our defence,
and our most mercifull Lord.

A prayer for the Morning.

Psal. 3. b 5. and
4. b 8.

Psal. 91. a 1.
2 3. the whole
Psal. 74. c 9.
Psal. 4. b 9.
& 36. b 0.

VVe yeld vnto thee, our most
heartty thanks, O heauenly
Father, for that thou hast deliuered vs
from all perils & dangers of the night, &
brought vs safe to the beginning of this
day: wee beseech thee, that thou wilt in
the same, and euer hereafter, receiue vs
into thy defence and protection : and as
thou hast remoued the darkenesse of the
night, restored the light of the Sun, and
raised vs from sleepe, so thou wouldest
brouchsafe also to remoue from vs the in-
ward darknesse of ignorance, to raise vs
from

Prayers.

from sleepe of sinne, and to lighten our
 minds with the heauenly beames of thy
 most holy spirit, & with the knowledge
 of thy deare Sonne, our Saviour Iesus
 Christ, the true light of the world: that
 we eschewing the works of darkenesse,
 may guide the stepps of our liues after
 the light of thy holy word, walking
 comely as the children of light, in hol-
 nes and righteousness, as in the day, and
 in thy sight: and in the end may come
 to that most blessed eternall light which
 thou dost inhabite, the same thy Sonne
 our Saviour Iesus Christ, beeing our
 guide therunto: to whom with thee, and
 the holy Ghost, one God of most glorious
 Majestie, be all honour and glory world
 without end. Amen.

Iohn 14.d. 26

& 16.b 13.

Acts 26.c 18.

2.Cor. 4.b 6.

10.1.a 5.9.&

8.b 12.& 12.c

35.

Rom. 14.d 12.

13.

Eph. 5.d 2.c 11

Psal. 119. verse

105.

Luk 13.74.75.

1.Tim. 6.d

A Morning Prayer for Schollers.

WE render unto thee most hearty
 thanks, O Father of lights, the
 giuer of all good gifts, that it hath plea-
 sed thee to mooue the minds of our Pa-
 rents & friends to set vs vnto the schoole
 in those our tender yeeres, most meet for
 the

Iacob. 1.c 17.

Prayers.

Ecl. 12. a 2. & c the learning of all good things, most
 Pro. 6. a & b. 6. humbly beseeching thee not to suffer
 & 23. c. 26. their good hope, and our best time to pe-
 Psal. 117. a 2. rish thzough our ontowardnesse, negli-
 Iohn 1. 5. a 45. gence and sloathfulnesse. And because
 Psal. 4. b. 6. and our watching, diligence, and study can
 36. b 9. pzoofit vs nothing without thy grace,
 2. Cor. 4. b. 6. vouchsafe with thy heavenly beames so
 to lighten our mindes and wits, and to
 endue vs with such desire & loue of good
 Learning, Wisedome, & Vertue, with
 such docility to conceiue, and memozy
 to retaine the same, that we in our child-
 hood and youth, being well instructed in
 all good letters and vertue, may grow to
 be learned & godly men, to the profita-
 ble serbice of the common weale, and
 of the holy Church, and to the setting
 forth of thy glozy. This wee craue at
 thy hands, O heavenly Father, in the
 name of thy onely Sonne our Sauour
 Iesus Christ, beseeching thee for his
 sake to graunt the same. Unto thee
 with the same thy Sonne and the Holy
 Ghost, one God immoztall, inuisible
 and onely wise, be all honour and glozy,
 for euer and euer.

Ans-

Another Prayer for Schoollers.

Grant O Lord God heauēly father Luk 2. 3. 4.
 that we by thy diuine grace, setting
 the example of thy deare Son, and most
 blessed Child Iesus Christ befoze our
 eyes, as the most cleare, & most notable
 example of all other to be followed, may
 euen in these dayes of our childhood and
 youth, apply our selues wholly to all
 good and godly learning, and to the obe- Eccle 1. 12.
 dience of thy most holy will, and that as 3. 1. & c.
 we shall grow in yecres, we may also in-
 crease more & more in good knowledge,
 wisdom and vertue and in the loue of
 all godly men, and specially in thy be- Luke 1. 5. 1.
 uenly grace and fauour, wherein resteth 6. 53.
 perfect felicitie, through thy Sonne our
 Saniour Iesus Christ; to whom with
 thee and the holy Ghost, be all honour
 and glozy, for euer and euer. Amen.

An Admonition for the Euening
 and night.

If any man walketh in the day, hee Iohn 3. c. 19.
 stumbleth not, because hee seeth the
 light of this world.

Psalmes.

But if a man walke in the night, hee
stumbleth, because there is no light in
him.

Iohn 3. c 19.

This is the condemnation, that light
is come into the world, and men loued
darkenesse rather then light, because
their deeds were euill.

Iohn 1. 1 5. 9.

Jesus Chzist the Son of God, is the
light that shineth in darkenesse, the true
light which lighteneth euery man that
commeth into the world.

Iohn 12. c 35.

Let vs therefore walke whiles wee
haue light, least the darkenesse come vpon
vs, for he that walketh in the darke
woteth not whither he goeth.

2. Cor. 6. c 14.

Iohn 12. c 36

Let vs not beare a strange yoke with
vnbelleeuers, but whiles we haue light,
let vs belecue on the light, that wee may
be the childzen of the light.

Iohn 12. 46.

Let vs belecue in Jesus Chzist the
Son of God, who came a light into the
world, that whosoever belecueth on him
should not abide in darkenesse.

Iohn 8. b 10.

& 9. 1 5.

Whosoever followeth Chzist. the
light of the world he doth not walke in
darkenes, but shall haue the light of life.

There ariseth vpon light in the darke-
nesse,

Psalmes.

nesse vnto them that deale vprightly.

*Psal. 112. 3. 4.
1. Iohn 1. 6. 1.
9. b. 10.*

Hee that saith how that hee is in the light and yet hateth his Brother, is in darkenesse, euen vntill this time.

He that loueth his Brother, abideth in the light, and there is no occasion of euill in him.

If thou hast compassion vpon the hungry, and refreshest the troubled soule, then shall the light spring out in the darkenesse, and the darkenesse shall bee as the noone day.

*The Psalmes for the Evening
and night.*

It is a good thing to make confession and prayer vnto **G D D**, and to sing Psalmes and Praises vnto thy Name, O thou most high.

Psal. 92. a. 1.

To set forth thy loving kindnesse early in the morning, and thy truth in the night season.

a. 2.

Whiles darknes couereth the earth and the people, let thy glory O Lord, shine vpon vs, and send forth thy light and thy truth to direct vs.

*Esay 60. 1. 2.
Psal. 43. a. 3.*

Psalmes.

1. Cor. 4. b. 6.
Pfal. 18. f. 26.

O God who commandest the light
to shine out of darknesse, shine in our
hearts, & give us the light of the know-
ledge of thy glorie in the face of Iesus
Christ.

Pfal. 56. 13.

Lighten our candle, O O O our
Lord, and make our darknesse to bee
light, that we may walke befoze thee in
the light of the lining.

Pfal. 119. verse
105.

Luke 1. g. 77.

Thy word is a candle unto our feete,
and a light unto our pathes : it giveth
light to them that sit in darknesse, and
in the shadow of death ; it guideth our
feete into the way of peace.

Pf. 119. v. 15. 3.
& 56. b. 13.

Direct our steps in thy word, and so
shall our feete be kept from falling, and
no wickednesse shall haue dominion o-
uer vs.

Pfal. 36. b. 9. &
13. a. 3. 4.

O Lord, with thee is the fountaine
of light, lighten our eyes with the light
of thy countenance, least that wee sleepe
in death, and our enemies preuaile a-
gainst us.

Pfal. 118. c. 13.
& 56. & 13.

Mat. 8. b. 12. &
21. c. 3. 13. and
3. 5. c. 30.

Bring vs out of darknesse, and out of
the shadow of death. Breake our bonds
asunder, deliuer our soules from death :
O saue vs from that darkenes, where is
weeping

Prayers.

103

weeping and gnashing of teeth.

Open our eyes that vve may be turned from darkenesse to light, and from the powver of Sathan, unto thee our God. A. 26. c. 18.

That we may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith, that is toward thy Son Iesus Christ. c. 18.

So shall vvee lay us downe in peace, and take our rest, for thou, O God, only makest us to dwell in safety. Psal. 4. b. 3.

Glozy bee to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end, Amen.

A prayer for the Evening and Night.

Psal. 2. 91. 146.

and 147. and

infinite places.

Luke 8. 9. 15.

&c.

Io. 11. b. 12. &c

1. Thes. 4. c. 13.

14.

Eph. 5. b. 11.

12.

2. Cor. 11. c. 14.

O Lord our God, in whose defence the safety of mankind, and all things doth rest: now the light hath darkened the world, and our bodies shall be layed asleepe (than the which nothing is more like unto death) we betake our selves wholly unto thy protection: most

humbly

Prayers.

Eph. 6. b. 11.
12. &c.

1. Thes. 5. a. 5.
6. & c. b. 10.

2. Cor. 7. d. 20.
Eph. 4. a. 1. &c

2. Thes. 1. d. 12
13.

humbly, beseeching thee that thou wilt
deliuer vs from the power of wicked
spirits, the princes of darkenes, which to
perceiue vs, can transfoyme themselves
into Angels of light; and from all sin,
the woorks of darkenesse, and from all o-
ther perils and dangers both bodily and
ghostly & that thou suffer vs not wholly
to be oppressed, & (as it were) buried in
sleepe, neither our mindes so to be dark-
ned, that we forget thee, but that whilest
our bodies are asleepe, our hearts may
continually wake and watch vnto thee.
And when that rest hath refreshed our
bodies and minds sufficiently, so much
as is requisite to nature, the next mor-
ning may make vs more able, and ready
to serue thee, in the state of life, wherein
thou hast placed vs, to the health of our
olone soules, the benefit of our neigh-
bours, and the glozy of thy holy name,
thzough our Sauicour Iesus Christ,
to whom with thee and the holy
Ghoſt be all honoz and
glozy now and
for euer.
Amen.

Ano-

Another for Euening and Night.

A Almighty God, who as thou hast made the day to labour & trauel in
 so hast thou created the night for the rest
 and refreshing of our weary bodies and
 mindes: we most humbly beseech thee,
 that as the night darkneth and shadow-
 eth all things, so thou wouldest for thy
 beate Sonne Iesus Christs sake, hide
 our sins, remouing them from thy sight,
 and putting away the memozy of them
 by eternall obliuion; that as our bodies
 shall haue the rest of sleepe, so also our
 minds by hope of thy mercy, may enjoy
 the rest of a quiet conscience, and so be-
 ing wholly refreshed, wee may awake
 and rise vnto thy seruice the next day,
 and all the dayes of our life: and when
 death it selfe shal come (from the which
 it is as easie for thee to raise vs as from
 bodily sleepe) we may rest in hope of that
 most joyfull resurrection, wherein our
 bodies shal awake vnto that euerlasting
 day, which shall neuer bee interrupted
 with any darkenesse, when we shall bee
 made partakers of the inheritance of
 the

Esa. 45. b 7. &
 50. a 3.
 Eccle. 5. b 11.
 Psal. 25. a 5. &
 23. a 1. and 51.
 a 2. b 9.
 Esay 43. d 25.
 Eze. 18. c 28.
 Acts 3 d 19.
 Col. 2. b 13.
 Psal. 127. a 2.
 Pro. 3. d 24.
 Luke 8. g 2. 53
 Iohn 11. b 12.
 c. 25. f 45. 4.

A Prayer.

Col. 1. b. 12.

Gal. 4. b. 26.

Apo. 21. g. 23.

and 22. b. 5.

the Saints in light, in that most blessed
City, that heavenly Hierusalem, where
shall be no neede of Candle, neither of
the Sunne, nor of the Moone to lighten
it, and the Sunne of thy Lambe shall be
our eternall light. Unto the which most
glorious light & kingdome of thy deare
Sonne, wee beseech thee bring vs, for the

Col. 1. c. 13.

same our Saviour Iesus Christs
sake : vnto whom with thee
and the holy Ghost, be
all honour and glo-
rie, for euer.

Amen.

Ff N 7 S.



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PRIMA INSTI-
TUTIO.

Small (4)
Ad usum Scholarum La-
tine Scripta.



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